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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

SPIRITUAL HONEY FROM NATURAL HIVES.

Rom. xii. 11.—Fervent in spirit, serving the Lord.

The field wherein bees feed is not a whit barer for their biting; when they have taken their full repast of flowers or grass, the ox may feed or the sheep fat on their reversions. The reason is, becuase those little chemists distil only the refined part of the flower, leaving the grosser substance thereof. So ejaculations bind not men to any bodily observance, only busy the spiritual half, which maketh consistent with the prosecution of any other employment.

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Matt. vi. 3.—When thou doest alms, let not thy left hand know what thy right hand doeth.

Many, observing the bees flying into their hive, suppose them best furnished that they see go home laden on their thighs, and think the other idle that they see carry nothing; whereas the former be well busied, yet oftentimes the other are better who are more deeply, more richly laden, being full freighted with honey. God's servants, in this life, are more in substance than in show; when they fast they disfigure not their faces, and when they give alms they let not their left hand know what their right hand doth. Good actions are not always rewarded here, and therefore in vain do men muster and set them out upon beadrolls in this life. Labor to get the approbation of God, and so do good that thy conscience may be well stored in God's sight; who 'seeing thee in secret may reward thee openly, and make thy light shine clear as the perfect day.' The wise virgins have their oil in their vessels, that is, have their holiness and beauty hidden, and their actions only to be taken notice of by God.

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Matt. xxiv. 4.—Take heed that no man deceive you.

Bees, if they be not disturbed or provoked, are seldom troublesome or offensive, especially in a remote distance from their hives; but, molest or disquiet them at home, then they will furiously invade you, and admit of no terms of peace, but die or prevail in the ruin of that man or creature that offends them. There are many men in the world that seem of excellent natures, quiet spirits, while they are not stirred or moved; but if they be once provoked, the latent embers be uncovered, then they are implacably mischievous.

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Ps. lxxx. 19.—O Lord God of hosts, cause thy face to shine, and we shall be saved.

Bees, if they fall into the water and be drowned, or be chilled and dead with cold (if it be less than the space of a day,) if you lay them in the warm sun, or bring them near a fire, they will recover life, and revive again, and do well. The affections of God's children are apt to grow dull and languish, if not to be chilled, by earthly objects; for our heart is ponderous, '*Multum trahit de terra, de carne multum*,'—it weighs downward as the weights of a clock move downward continually; and if they be once at the ground the clock is silent; they must be pulled up again every twelve hours, or in such a compass they must be wound up. And so in this case, there must be courses of winding up holy affections; if the fire be gone, the fire be out, revive it, kindle it again from heaven, reinforce, chafe, and warm yourselves by the fire of prayer and other holy duties. When the fire on the altar was extinguished, it was unlawful to have it kindled save only by that from heaven. It must be the fire of heaven, not any other fire, that must revive us. We must oft be renewing of our holy affections to keep them vigorous and lively. We must frequently excite and stir up ourselves; when we begin to faint we must rub and chafe our affections, and especially spread our chilled spirits before the Sun of Righteousness, that he may, with the heat and healing of his wings, revive andquicken us.

LOSS OF LIFE BY WAR.

Only a small part of the victims in war perish by the cannon and the sword. In France, the mortality among soldiers, generally in youth or middle life, was found to be even in peace nearly twice as great as among galley-slaves. In a time of war they live on an average about three years; and even in peace their life is probably shortened fifteen or twenty years. Their exposures, hardships and diseases often sweep them away like dew before the sun,—in some cases one half, in others three-fourths, in another still nearly nine-tenths!

How it destroys even peaceful inhabitants! In the war of 1756, there were in one instance no less than twenty contiguous villages left without man or beast. An eye-witness of the French butcheries in Portugal says, 'the ditches along the line of their march were often literally filled with clotted and coagulated blood as with mire; the dead bodies of peasants, put to death like dogs, were lying there horribly mangled; little naked infants, of a year old or less, were found besmeared in the mud of the road, transfixed with bayonet-wounds; and in one instance I saw a child not more than a month old, with the bayonet still sticking in its neck!'

Look at the havoc of single battles—at Austerlitz, 20,000; at Dresden, 30,000; at Waterloo, 40,000; at Eylau, 50,000; at Borodino, 80,000. Still worse in ancient times,—at Issus, 110,000; at Arbela, 300, 000; in one battle of Cæsar 363,000; and in another 400,000 of the enemy alone: in the siege of Jerusalem more than a million, and in that of ancient Troy not less than two millions! In the Russian campaign there perished in six months, more than half a million, apd during twelve years of the recent wars in Europe, no less than 5,800,000! The army of Xerxes, probably more than 5,000,000 was reduced in less than two years, to a few thousands. Jenghizkhan butchered in the district of Herat, 1,600,000, and in two cities with their dependencies, 1,760,000; and the Chinese historians assure us that during the last twenty-seven years of his reign, he massacred an average of half a million every year, and in the first fourteen years, no less than eighteen millions: 31,500,000, in forty-one years by a single hand!! Grecian wars sacrificed 15 000,000: those of the twelve Cæsars, 30,000,000; those of the Crusades, 40,000,000; those of the Saracens and the Turks, 60,000,000 each; those of the Tartars, 80,000,000. Dr Dick reckons the sum total of its victims, since Cain, at no less than *fourteen thousand millions*, eighteen times as many as all the population now on the globe; and Burke conjectures the number to have been THIRTY-FIVE THOUSAND MILLIONS!!

SIRIS.

The tooth of a child, is easier to draw than that of a man, because it has no fangs; so it is with his evil passions.

FOR THE REGISTER AND OBSERVER.

ATTENDING CHURCH.

There is at the present time a large part of the community who do not attend church. I do not mean the low, base, profligate and skeptical, who scoff at religion and its observances, but individuals who are considered amongst the first with us. They do not, it is true, continually stay from church, but generally attend public worship half a day, and think they may indulge the body, it may be at the expense of the soul, the remaining portion of the day. I am led to these thoughts, by having heard a young lady remark to a female friend, 'Oh dear, I cannot go to church but half a day.' Upon consideration and reflection I came to the conclusion that this young lady was but one of her class, (thousands of which may be found in *all* classes of society,) who think, (if they do not say,) 'half a day's worship is enough.' But can any considerate Christian think so? Can the merchant, mechanic, or member of a profession, attend to the work on the Sabbath, which he can, or ought, to find time for during the week? If he has been so spending his money, can he go to the 'throne of grace,' in the afternoon, with a clear conscience? And if his afternoon has been so employed, will he upon his self examination at night, (when alone, he looks in upon his conscience,) will he find all at rest within? and will he be able to say, 'I have well passed this day.' To the voluptuary—who stays from church, either because he cannot leave his bed of down in season, or because the pleasures of the table renders him too late for the afternoon service, what shall be said to cause him to leave his temporary pleasures, (which only enervate and weaken the body,) and to spend this day 'in the service of the Lord?' I call upon all such to hear me, and reflect. 'Now is the appointed time,now is the day of salvation.' Lose not these precious moments, but improve them as they pass, and instead of spending thy time in indolence and riotous living, give thy heart this day to thy Lord. What person who spends those hours from church, which religious observance should lead him to spend within its holy walls, can expect his children to grow up virtuous and happy? 'Train up a child in the way he should go, and when he is old he will not depart from it.' But the child that sees the Father spend this day in business or pleasure, whose mother spends its hours toiling for appearances, or idly lounging away the time will soon dislike to go to church? Children generally like to attend church, and how severe a rebuke to parents (would they but think of it) must it be, to see their children leave their home, for the house of God, while they leave at home those whom God gave as guardians and guides. Little children, go on, persevere, you are in the right path, and you shall win 'that crown of glory that fadeth not away.' There may sometimes be an excuse for the old to stay from church, but for the young, there is *none*; they have no cause to detain them. And it is, if they absent themselves, only from a want of inclination. To such I say let not this disinclination grow upon you, else you will find it become a settled habit, and from this negligence of observance, you will by and by forget and obliterate from your hearts the spirit of religion.

'No one liveth to himself alone.' The *example* of attending church, should not be lost sight of. 'If we are in the way of good, we may get good,' says an old moralist. Let us then endeavor to be in the way of good. Our pastor feels a warmer zeal possess him, as he finds his flock filling the fold, and waiting to hear words of eternal life. What can so damp his ardor, as to find half his parishioners are away, and himself preaching almost to empty walls. A minister's task is arduous, let us render it as light as we can, by attending on his instruction; and by our presence give him a motive to extra exertion.

If these few and simple hints shall fall under the eyes of any one, who casually or generally stays from church, *without a cause*, and shall help to lead him to think upon this important and neglected branch of his duty, I shall have attained my object, and be thankful to God for having been enabled to contribute the mite of my ability to advance his glory and the honor of his house and worship. T. L. C.

[From the New York Review.]

CLERICAL LEVITY.

Life should not be with any a time to trifle. Its moments are fleeting too fast away—its hours are too rapidly hurrying us to the tomb. There is too much to be effected—too mighty a work to be done to admit of frivolity. It is indeed a fearful thing to live—to know that on this narrow span of time events are hanging of such momentous consequence—to feel that soon an eternity will burst upon us with its awful disclosures, and its changeless state. With us, the night is passing away; the day, the unending day is at hand. Not in vain then was that exhortation of the Apostle—'be ye sober.' But if this is applicable to the private christian, with what added emphasis does it appeal to the christian minister! If St. Paul could write to the church of the Ephesians, that 'foolish talking and jesting are not convenient,' does not the charge come with double power to him who stands between the living and the dead, as the messenger of God to sinful and apostate man? Shall he, whose business is with eternity—the effect of whose labors will last long after the light of the sun has been quenched—shall he stop to mingle in the idle railery of those around him? Shall he not rather, bear ever written on the tablet of his mind, that confession of David:—'There is not a word in my tongue, but lo, O Lord, thou knowest it altogether!' With what feelings can he pass from the midst of levity to join in the solemn duties of his profession? He may be summoned with the half uttered jest upon his lips, to go forth and see the last hours of some one committed to his charge—to stand by the dying sinner, when eternity is opening to his view, when his lips are quivering with a long forgotten prayer, and for the first time, he asks in the agony of his spirit 'what must I do to be saved?' Or, it may be his lot, to administer the comforts of our most holy faith to the departing christian, and to aid him in gathering up the energies of his soul, for the last stern conflict. Will his spirit be fitted for duties like these when he has just been mingling in the frivolity of the world? No! If the christian minister seeks nothing beyond his own spirituality, and that frame of mind which fit him to deal with the souls of dying men, he will let his conversation be such as becometh the Gospel of Christ.

You must not be content with spelling and reading a parable, but do as the bees do with a flower, settle upon it and suck out the honey.

Laws, are like looking glasses, they may show us our ugliness, but cannot give us new shapes.

SUCH A CHILD AS GOD LOVES.

'Amy, my love,' said Mrs Hurd, 'are you willing to sit with me to-day, and may I have a little of your care? for I feel that I shall need some one to be with me, and I shall love your society better than that of a stranger.' Amy looked up from her book, as the last words of her mother died upon her year; she had indistinctly heard her mother's request, and it had fallen unwelcome on the ear. With a wistful glance, and with rather an imploring tone, she said, 'Mother, did you say you would like to have *me* stay with you, to-day?'—'Yes, Amy, if you can leave school, and school-mates, till to-morrow; then, it may be I shall need no one; or, if still ill, your father will procure a nurse, and you will then be free once more.' The weak voice, and pale countenance of Mrs Hurd, as she spoke, had riveted the attention of the little girl, and had subdued all other feelings than that of perfect acquiescence in her mother's request. 'Yes, mother,' said Amy, 'I will stay very gladly with you, and to-morrow, too, if you wish it; and perhaps you will need no nurse but me, mother, so long as you are sick; and now, good-bye a while, school-mates and teacher, for you must all be forgotten.' Amy then gathered together the books from which her lessons had been learned, laid them aside, and tried to think no more of her class and teacher. As she passed by the window, and saw her mates in their youthful glee, on their way to the school-room, she began for a moment, to regret the decision she had made; but the consciousness that it was all done simply to please her kind and sick parent, proved a sweet reward for this act of denial. Once in a while, during the morning, she thought of the long French lesson, she had learned so perfectly, and for which, she had hoped to receive the approving smile of her teacher. There, too, was the story in her history, in which she had become so interested, and her recitation of which, had been so bright in the anticipation; and even more than this, Miss C. her tencher, had promised to walk with them, in the afternoon, to a neighboring hill, her favorite place of resort; but now she must give up all. Then, again, her thoughts would be recalled, to the scene before her, by her mother's voice, and she would again be happy as she received her mother's thanks for the assiduous attentions of her little girl. Hour after hour passed away, and night soon came to release Amy from the day's confinement. As she bid her mother the last good-night, and went to receive her parting blessing, how cheering was her mother's gratitude. 'Good-night, Amy,' said Mrs Hurd, 'you have watched me very kindly to-day; and I shall now always love you the more for this new proof of affection; sweet sleep and pleasant dreams for you, my dear, and a fond good night, Amy.' Amy left her mother's room, and retired to her own chamber, but still her memory lingered on her mother's words, and she would not have exchanged her happy feelings, for all the world could give her in return.

Morning came, and Amy was another day to fill the place of nurse, till one more skilled in the care of sickness could be called. Before the day had closed, success had crowned her father's efforts, and he had found an able and a faithful nurse. Amy again joined her companions in the school-room, and though, perhaps, she would awhile forget her mother's sickness, when with her mates, yet still at home, she was unwearied in her care. And as she saw, each day, her mother look more ill, she would look back with new pleasure, upon any little efforts she had ever made to make her happy.

Amy had one night just fallen into a quiet slumber; wearied with the duties of the former day, she needed rest, and her head had hardly pressed the pillow beneath it, before she was unconscious of all that was about her. Soon, however, she was roused by the voice of the nurse, bidding her to leave her room and hasten to the bedside of her mother. Amy arose with a hurried step, and hand in hand with her nurse, she entered, with a trembling heart. Death was a scene she feared; but the peaceful smile playing upon her mother's lips, dispelled the gloom beginning to gather on her brow; and her mother's voice, seeming just as tender as it so long had seemed, gave her new courage. 'Come, Amy,' said her mother, in a low, but kind tone, at the same time taking Amy's hand, and placing one arm around her, 'one word before I leave you, Amy, for oh, I wish to meet you in a better world than this. Be a Christian, Amy—and then in heaven we meet, and we part no more. One kiss, my love, and never, never forget your mother, or your mother's God.' These were the last, the closing words to Amy, and soon, she saw her mother still in the sleep of death.

Amy returned again to her own chamber, with her heart filled with grief: all that could check the sobbings of the little girl, or soothe her sorrows, was the remembrance of her own attentions, and the bright hope again to meet her mother's smile in heaven. One fervent prayer she offered, kneeling by her bedside, 'that God would bless her, now an orphan, and take her when she died, to her mother's home;' —and the wearied limbs of the little girl were again reposing in a peaceful sleep.

HOW A CLERGYMAN SHOULD PREACH.

His address should be simple, affectionate and grave; his matter solid, his method clear, his expressions chaste and select, neither soaring to a false sublime, nor sinking to a mean familiarity. He should speak so plainly, that the most ignorant may understand; so seriously, that the most careless may feel; so rationally, that the most fastidious may have no room to cavil; and yet, so spiritually, that the most pious may be provided with the bread of life. It is not enough that his flock be taught to know what is true, and exhorted to practise what is right. The heart must be addressed, and the affections must be awakened, or no effectual progress will be made.—For all knowledge will be sterile, and all performances unprofitable, unless affection interpose, to give vitality to the one, and sterling value to the other. To preach thus, it may be imagined, requires a rare assemblage of qualifications.—And, indeed, it would be so, were anything but Christianity the subject. But the word of God gives its devoted student a power, which no natural talent, no secular study, no familiarity with the masters of human eloquence ever did, or ever could confer. He that, with a well prepared heart, and rightly harmonized affections, drinks in the divine wisdom of our Lord's discourses, will almost infallibly attain a ready, unlabored fluency of religious sentiment, which can hardly fail to awaken, to convince, to animate, to influence his hearers. And, if he wish to enliven his discourse with irreproachable beauties, both of thought and diction, he can enlist, in the service of evangelical truth, the sublimity of Isaiah, the pathetic tenderness of Jeremiah, the deep-toned energy of Job, and the varied excellences of the sweet Psalmist of Israel. Nor be it deemed enthusiasm to say, that fervent prayer will make a more impressive preacher than all the rules of rhetoric; and that he, who speaks what he doth know, and testifies what he doth feel, as in the presence of his gracious God, will win more souls to heaven, than if he wielded at will, the eloquence of men and angels.

Religious services are the means, not the end—the road to London, is not London.

The devil tempts the active and vigorous into his service knowing what fit and proper instruments they are to do his drudgery: but the slothful and idle, nobody having hired them or set them to work, lie in his way, and he stumbles upon them as he goes about, and they do, as it were, offer themselves to his service; and having nothing to do, they even tempt the devil himself to tempt them, and to take them in his way.—*Tillotson.*

REALITY AND POWER OF CHRISTIAN FAITH.

There is much beauty, ingenuity and force in the following selection from a late Tract of the American Unitarian Association, written by Rev. H. Ware Jr. D.D. and entitled The Nature, Reality and power of Christian Faith.

The great practical difficulty with men in regard to religion is, that they fancy they do not *know* these things to be true; if, they pretend, these truths were as real as this visible world, they should find it easy to do their religious duty. This is the plea with which they quiet themselves in a life of indifference and neglect. Let it be understood, therefore, as the simple fact, that they are in themselves as real as the tangible objects of sense, and as certain to us as if we came to a knowledge of them in the same way. Nay, I may go further, and assert, that we do actually know them in the same way and by as strong evidence, as we know most of those things of sense, on which we stake our happiness with the greatest confidence.

This is the great practical remark belonging to our subject; and it needs less an argument to prove it true, than an illustration to render it obvious to our apprehension. Let us attempt such an illustration.

We may begin it by observing, that the disposition in man to trust others, to rely on something exterior to himself, is a native, inherent, instinctive disposition. It is as much a part of the human constitution, as the appetite for food. It is almost as early developed as that appetite. The infant leans on its mother, trusts her kindness and protection, feels confidence in her fidelity, love and truth. Ask any mother, and she will tell you, that the little one has hardly found its way to the sweet fountain of her bosom, before it makes manifest how happy it feels in trusting itself to her. As months proceed, this is more and more evident. The entire filial relation, the whole connexion, so beautifully arranged by God, between parent and child; the course and process of education, in which the inexperienced pupil submits himself to the guidance of his preceptor; what are these but instances of Faith? the instinctive reliance of the weak on the strong, of the young on the old? Follow the child up to manhood, it is still the same. Men are perpetually cast into situations in which they are wholly inadequate to provide for their own well-being, and they are compelled to surrender themselves to the advice and direction of others; and what is this but the exercise of Faith? Indeed, man's condition, as a social being, depends upon this principle. Without it, society could not exist; even families could not hold together. The bond of union is mutual confidence. So true is this, that men are always unhappy, when they have none in whom to confide. The most miserable wretch upon earth, is he who feels that he can trust no one, and who moves about among men, without knowing one on whom he can lean, and in whose friendship he may rely. So essentially does this disposition belong to human nature.

Now, Religion takes up this native disposition, this instinct, of the human soul, and uses it for the purpose of binding men to their highest relation, and securing for them their highest good. If the greatest advantages of the present life are to be gained by this natural Faith in the persons around us, and in the constitution of things, in the midst of which we are placed; so, religion asserts, the blessings of man's superior life and perfect happiness are to be secured by a similar confidence in the Lord of all, and the ordinances relating to His eternal Kingdom. The spirit of both worlds is the spirit of absolute unquestioning trust. We trust our sustenance, our comforts, our property, our lives, every day, to our fellow men, just as truly and as fully as we are required in religious matters to give ourselves up by faith to God and Christ. Faith is the spring of all action; and as striking examples of 'walking by faith' may be found in the conduct of temporal as of spiritual affairs. The examples abound; and from out of the multitude which might be adduced, let us select one—the familiar case of a ship at sea. What is it, but one grand illustration of the reality and power of this native principle? You place yourself as passenger on board a ship, bound to another continent. You have never before been at sea; you know nothing of the principles of navigation; the whole process of managing the vast machine, and of ascertaining the course you are to run, is a mystery to you; you never before have seen the master, or had any acquaintance with the men. Yet you trust yourself, ignorant and a stranger—you trust yourself without hesitation to that tossing barque, on the threatening waters; and you eat and sleep as quietly as if you had been familiar with them all your days. Thousands, every year, exercise this amazing faith in man and nautical skill, with a quietude of mind that would be thought madness were it not so common.—And this is the state of mind, not of the passengers alone, but of the seamen also. They know nothing of the science by which they are led; they go by Faith in their commander; they *believe* that he knows, and they trust themselves to his orders. And the Captain himself is but the child of Faith; he is putting reliance in the soundness of his ship, which he did not build, and does not know who did build it; in the accuracy of instruments, which he did not make, and does not know who did make them; and in the exactness of tables which he did not calculate, and does not know who did calculate them. Not one of that large company, thus cut loose from the land and flying prosperously over the heart of the abyss, could be possessed of any thing but terror, were it not for this confiding Faith. Take it from them, exchange it for distrust, for skepticism, for doubt—let the commander cease to believe in his tables and his instruments, and the crew and passengers in the fidelity and skill of the commander—and their composure would be turned into horror at once. Alarm and dismay would fill every soul with agony. They know nothing, except that they are beyond the reach of all human aid; and this knowledge is stark despair, when their mutual Faith has departed.

Now I say, such examples prove to us, that Faith is an original instinct of the human mind, certain as knowledge, real as sense, and the constant guide of men in their ordinary affairs. Why not, then, in their spiritual affairs? Christianity demands nothing more implicit, more absolute, more extraordinary, than is demanded in the case just described. The Christian's reliance on the Savior is not more implicit, than that of the passenger on the governor of the ship; the subjection to his will and commandment in matters of uncertainty and peril, not more absolute; and the confidence in his promise, that all shall come right at last, and the soul reach its immortal haven in peace, not a whit more extraordinary, than your astonishing reliance on the seaman's promise on the ocean. In neither case do you *know* any thing, or lean upon yourself; each is alike matter of *Faith*; you have given up yourself without reserve, to the control of another; you guide yourself by his directions; you walk by faith in him, and not by the sight of your own eyes, or the counsel of your own mind.

In each case, too, there is the same *ground* of confidence; namely, the experience and testimony of other men. It is what you have learned from those who have tried the skill of the master and the safety of the sea, not your own acquaintance with them, which induces the confidence you repose in them. And you have equally strong and decisive testimony from those who have tried it, of the excellent power of religious truth, and the security and peace of those who follow Jesus. The testimony comes to you from a cloud of witnesses, of every age and station, of every character and fortune—thousands and tens of thousands—who have given themselves up, during this perilous voyage of their being, to the absolute guidance of the great Captain of their salvation, and have found safety, joy, and peace.

Therefore, the grand plea for hesitancy and irreligion which was mentioned, is taken away. Men have no right to say, that they do not KNOW these things to be true, and do not SEE that they are real. This is nothing to the purpose. They have evidence of things *not* seen; they have grounds of Faith, as sure as Knowledge; such as they act upon in all other affairs—and such as they neglect in these at their peril.

Ruinous consequences of Laziness.—Dr Dwight says, 'Among all those, who, within my knowledge, have appeared to become sincerely penitent and reformed, I recollect only a single lazy man, and this man became industrious from the moment of his apparent, and, I doubt not, real conversion.'

EXTRACT FROM A SUPERINTENDENT'S ADDRESS, ON THE DEATH OF A S. S. TEACHER.

We received, two or three weeks ago, an Address delivered to the Sabbath School of the Congregational Society in West Cambridge, on the Sunday after the lamented death of Mr Samuel B. Locke, one of the Teachers of the School. We have not had room for the subjoined extracts, until the present time. The remarks of the Superintendent, Mr Stacy Baxter, are appropriate and well worthy of consideration, especially on the part of that class of young persons to whom they were particularly addressed.

FOR THE REGISTER AND OBSERVER.

Since I have had the pleasure of being one of your number, we have met together in Sabbath School and Bible Class, time after time, under favorable circumstances—and I trust that our assembling together has not been in vain. We have been blest—prospered, and wonderfully favored. God has dealt mercifully with us. He has not suffered death to enter our ranks but once (to my knowledge) before his last visit, which has bereft us of one for whom we now mourn. The death of her to whom I refer is doubtless fresh in the minds of all who were acquainted with her. We love to dwell upon her memory,—she was so amiable, kind and affectionate to her associates, so respectful to those older than herself; she possessed a mind so pure, and was so particularly conscientious—even at that young and tender age. Many had, doubtless, looked forward with pleasing anticipations, to the time when her expanding mind would be matured, and she be made a blessing to the Sabbath School and to all who should come within the sphere of influence exerted by her virtuous example. But their expectations were not to be realized. Her days were numbered, and God called her gentle spirit home. She was delivered from the snares and temptations, the trials, woes and sufferings incident to this life, and she now rests in heaven.

I say we have been blest and prospered—for which we should be grateful to Him who is the Author of all our blessings. Though our number is now small, yet we look forward, anticipating that when the inclement season shall pass away, and nature again outstretch in loveliness before us her carpet of green, decked with vernal bloom, those, who have often belonged to the School, will return, and many more flock to our standard.

During the past year we have had valuable acquisitions to our little flock. In casting my eyes about, I behold a goodly number, who have, in that time, associated themselves with us. But as I look, I behold a vacancy. One of our happy number is not here. Why is that seat, which he once occupied, now vacated? Ah! his spirit has fled. That form which we have, in days gone by, been wont with pleasure to behold—he whom we delighted to greet with reciprocal esteem and regard, is no more. He lies low in the dust, and we mourn his departure. With pleasure we received him as one of us. With mournful reluctance we have bid him a long, long farewell. But not to his memory, have we said adieu. That will live with us, and be fondly cherished by us when his body shall have long mouldered in the dust.

We valued him as a treasure. Amiable in disposition—kind and affectionate, he was esteemed and respected by all who knew him, and shared largely in the affections of his particular friends. By them the recollection of him whenever awakened in the mind will be fraught with pleasurable sensations, though mingled with submissive grief at his loss. And while they thus fondly dwell upon his remembrance they will be eager to imitate his virtues. Retiring in his manners, and diffident of his abilities,—but few knew his worth. Those only who were intimately acquainted with him were able duly to appreciate his value. Free from selfishness, and possessing a mind purely philanthropic—he was desirous of doing good. His aim was, doubtless, to benefit those who should come within the sphere of his influence. And that he might render himself more useful in the world, he eagerly embraced every moment, and improved it in storing his mind with that knowledge, which would serve to qualify him the more successfully to prosecute the work to which the benevolence of his heart might incite him. In accordance with this disposition, he connected himself with the Bible Class and Sabbath School. And believing his motives ever to be pure we had anticipated good resulting from his labors with us. But just at the commencement of his work, while yet he had scarcely begun, the hand of disease was laid upon him, and he doomed to a bed of sickness, and, alas, as it eventually proved, the bed of death! Little did we think the last time we were permitted to meet in this place, that we should here behold his face no more. And even when disease had fastened upon him with such tenacity of grasp, and racking pains had seized his mortal frame, we hoped his recovery, and that he would again come forth to be one of our number. For this our desires ascended to our Father in heaven. We prayed that if it were consistent with the Divine Will, he would raise him to health—restore him to the embraces of his friends,—and yet make him that blessing to the world which had been anticipated. But God seeth not as man seeth. Mysterious are his ways and past finding out. He has seen fit to take him from us. The

chilling hand of death hath congealed the streams of life—hath snapped the brittle thread which bound his spirit to its frail tenement of clay—and his soul, no longer encumbered with earth, hath winged its way to God who gave it. We have followed him in mourful silence to the house appointed for all living:—to the dark and silent tomb. His work is done. He now rests from all his labors. But we believe not that his spirit is doomed to an everlasting sleep. No; we utterly discard all such speculations of Infidel Philosophers. We shudder at the thought—we turn away with horror and disgust, at the unnatural idea, that the souls of our separated friends, sleep in eternal consciousness, never to be raised to newness of life! We, rather, delight to believe with the Apostle, concerning this body. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown a natural body; it is raised a spiritual body.

And at last, when the lamp of life is about expiring, we can, with a consciousness of a life spent in the service of God, with an unfailing trust in a Redeemer, look forward by faith's unerring eye to an incorruptible crown of righteousness laid up for us in fairer realms above, 'which the Lord, the righteous Judge shall give unto all them that love his appearing.' Then shall we triumph over death and the grave.

Then may we calmly, sweetly sing,
Grave, where's thy vict'ry? Death, thy sting?

It becomes us on this occasion, as travellers to the world unseen, to stop awhile, and look about us, and inquire, where we are, and whither we are bound. Are we in the way that leads to future bliss, or travelling a road whose end is destruction? God has given us being and placed us in this world, as probationers, to prepare for another and better existence beyond this 'vale of tears.' Time moves rapidly on, and we are all fast hasting to the grave. Every beat of yonder clock which tolls the death knell of the hours as they pass, tells us that we are hasting to our end. But, though, we are constantly admonished of the fleetness of time—though every thing around us is stamped with mortality, yet we are prone to forget that we are born to die. We put far away from *us* the evil day. We think all others mortal, not ourselves.

There are however many ways in which our Maker particularly admonishes us of our mortality—as when he visits us with severe sickness, which oft brings us to the borders of the grave, or when he takes from us our friends by the hand of death. Thus he has seen fit to remind us of our frailty, in the death of our brother. We may be assured that there is a meaning in this dispensation of his providence. There is in it an admonition from which we should take warning. There is in it a voice unto which we shall do well to hearken.

Have we hitherto neglected to reflect upon our ways as we ought? Have we been living as if this world were to be our constant abiding place and we no work to perform—no preparation to make for another? Let us for a moment pause and listen. A voice from yonder tomb speaks to us in a language not to be mistaken. 'Mortal, thou art hasting to the grave.' 'What thou dost, do quickly. Work while the day of life lasts, for the night of death soon cometh in which [illegible] can work.' And another voice is heard from [illegible] the immutable word of God, 'Dust thou art and unto dust shalt thou return.' 'Be ye also ready, for in a day and an hour that ye think not of, behold, death cometh.' Let us then reflect upon our past life. How have we spent the time which has been allotted us here? Have we improved it as we ought, to our own good, the good of those around us, and to the glory of God? Have we been faithful in the performance of every duty? Have we been faithful as Sabbath School teachers and scholars. Have we as *teachers* acquitted ourselves worthily? Have we been truly desirous that our scholars should become acquainted with the knowledge of the truth as it is in Jesus? that they should be made the happy subjects of religion? Have we as scholars desired to improve as we ought. Have we loved the Word of God and delighted to study the scriptures? And while we have been gaining a knowledge of the Bible, have we endeavored to improve in our morals? Have we endeavored to be good? Have we prayed to our Father in secret, that he would forgive us our sins, that he would cleanse our hearts from impurity and make us his truly devoted children?

These queries come home to my own mind with peculiar force. And while I reflect upon them, with many others that naturally suggest themselves on this occasion, I have to acknowledge myself, verily guilty, and conscience chides me for my unfaithfulness.

If then in days past we have misspent 'the golden moments,' let us for the future 'redeem the time.' If we have committed any known sin; if we have gone contrary to our better judgment and the dictates of conscience, or in any way contrary to the commands of God—let us come humbly before him and confess our sins, with a determination to amend. If we have any besetting sin let us put a double guard upon it, and endeavor so to live, that, when we shall be called to leave this frail world of sin, we may depart in peace, and our glad spirits wing their way to yonder paradise above—the Eden of Heaven, where we shall join our beloved friends who have gone before, forever to dwell in that blissful land,

'Where sickness, sorrow, pain and death
Are felt and feared no more.'

THE MONITOR AND HER PUPIL; OR, KINDNESS SELDOM ERRS.

'You are a stupid thing!' said a monitor to her pupil: 'you never learn your lessons, and I am tired of trying to teach you.' 'I try to learn them,' said the little girl, 'but I cannot always recollect them when I come to recite.' 'I should be ashamed to be so old, and know so little as you do,' said the monitor. 'I should feel ashamed too,' said the child, 'if it was my fault.'

'*Your* fault!' said the monitor, 'pray whose fault is it, but yours?

'It is nobody's fault,' said the child. 'I wished to come to school, but my parents would not allow me to do so.' 'Then it is their fault;' said the monitor. 'No,' said the child, 'for the physician told them that my health would be destroyed by my going to school, for the measles, that I had when three years old, left me feeble and sickly.' 'Then the physician was to blame,' said the monitor. 'No,' said the pupil; 'he only advised for my good; he did not make me sick. Mother says God made me sick.'

The monitor began to see that she had gone too far. She had blamed the poor little girl, whose health prevented her from studying as other children did, and whose mind was weakened, perhaps, by disease; she had blamed the parents, who were anxious to restore their child to health; she had blamed the physician, who had only given his honest advice to the parents; and she had almost blamed Him, who alone sends sickness and health to his creatures. The monitor said nothing more, but, always after, she was an indulgent monitor, and a patient and kind friend to her unfortunate little pupil.

FOR THE REGISTER AND OBSERVER.

BE JUST.

One of the greatest dangers to which we are now exposed is that of confounding the *object* of Abolitionists with their *measures*. It is thought by many, and no doubt, justly, that these men have frequently pursued a rash and unauthorized course of conduct. They have reviled all slaveholders without discrimination. They have heaped upon them the most odious epithets—and have often seemed striving to produce mere excitement and turmoil, rather than a sound state of public opinion. Their language has frequently been abusive in the last degree, altogether unworthy of Philanthropists and followers of Christ. This cannot be denied. But what has been the consequence—more discreet men seeing the impropriety and unchristian spirit of such proceedings; believing, moreover, that no good, but rather evil is likely to result from them, have gone to the other extreme. *Before*—they had entertained, it may be, just emotions of slavery, they had looked upon it as a great sin and a great calamity. But now their feelings have taken an altogether different direction. Their aversion to Slavery is swallowed up in their aversion to Abolitionists. They now seek every opportunity to palliate the evils of Slavery and frustrate the measures of Anti-Slavery men.

Every careful observer must see that such is the state of mind in a large portion of our community. This should not be. By all that is holy and good we deprecate it. The heinous sin of Slavery should never be forgotten, however much we may disapprove of the conduct of those who seek to abolish it. We should never forget that this Institution is the foulest stain upon our Country's Escutcheon, a stain upon which the Almighty cannot but look with deep displeasure. We should not therefore put the matter out of sight—we should not try to soften down the evil—we should not be aiming to say sweet things that we may please our Southern Brethren, while we know that in the sight of God they are committing a most aggravated sin. Although we may not be willing to use violent and abusive language—although we may not be willing to adopt such measures—believing that no good end can be gained by such a course—yet we should endeavor to look at slavery as it is, to feel the almost immeasurable greatness of the evil—to consider how it must be regarded by our Father in Heaven. Were this the state of the public mind every where in the community, did all or the great majority feel as every Christian must allow they should, how soon would the doom of slavery be sealed—how soon would measures be devised for throwing off the burden. Every person therefore who has the proper feeling or anything like the proper feeling on this subject should consider himself bound to utter it boldly on all proper occasions—he should consider himself bound to do so as a disciple of Jesus, a child of God—a brother among brethren upon the earth. Thus we might hope that a correct state of public opinion would be created throughout our country and then as I have said the work is done. Let the people with one voice say to this or any other institution, Thou art an abomination, and it must fall. We rejoice to believe that the day is not far distant when such will be the voice of the people. As light is disseminated—the community will see the enormity more clearly and feel it more deeply. Meanwhile let every Christian be faithful to God and the truth—not suffering himself to be led away by the violence and rashness of one party into the opposite extreme—let him think cordially—and speak calmly, but boldly—and we need not fear for the result.

R.

FOR THE REGISTER AND OBSERVER.

CAUSES AND CURE OF RELIGIOUS DESPONDENCY.

At times we hear deep, heart-piercing wailings as they break forth from some despondent Christian, mourning over his heartlessness and insincerity in worshipping God. He laments that while engaged in the most solemn service to which man can be called, his thoughts wander, his feelings are cold, and his whole heart unmoved. He laments that the sanctuary cannot arouse his sluggish soul, but that he sits and listens, unexcited by the declarations of God's goodness and love, and of his own unworthiness and sinfulness. He mourns that while partaking of the consecrated body and blood, he can think coldly of his crucified Savior. He mourns that the sacred songs and psalms of praise are unmeaning and uninteresting to him. Is this Christian alone in his gloomy depression, or does he but express feelings, which at times weigh down to the dust every sincere follower of Christ? That he is not alone, the declarations of some of the most devout and most humble servants of God testify. The Psalmist intersperses his songs of thanksgiving and praise with regrets for the hardness of his heart, and the corruption of his thoughts. Payson, with all his enthusiastic confidence and sacred joy, mourns his insensibility and lukewarmness. Then too how frequent and how sad are the lamentations for unworthiness and coldness, which break forth from the breast of the spiritual Henry Martyn, than whom a purer and more devoted servant the cause of God and humanity has not had, since the days of him who counted all things loss for the excellency of the knowledge of Christ Jesus, his Lord.

'My prayers, says Martyn, have been frequent of late, but I cannot realize the presence of the Almighty God.' 'What is the state of my own soul before God? I believe that it is right in principle; I desire no other portion but God, but I pass so many hours, as if there were no God at all. I feel a sad strangeness between God and my own soul, from careless, unbelieving prayer.' 'Short and superficial in prayer this morning. At church my mind was wandering and stupid.' 'The chief thing I have to mourn over, is my want of more power and fervor in secret prayer, especially when attempting to plead for the heathen. Warmth does not increase in me in proportion to my light.'

Such are the words of him who gave himself and all he had to the rescuing of the Heathen from the bondage of idolatry and sin, who witnessed a good confession for the Lord Jesus, in the very midst and centre of Mohammedanism. Then the humble Christian, who is the missionary to his own family and to the small circle around him, is not alone in mourning his coldness and indifference, but has for his companion him who was, as far as mortal could be, at one with the Savior. I would not say that Martyn had as much lukewarmness to lament, as many Christians, for as his religious conscience became more tender, any even the slighest chill in his devotional feelings afflicted him, more than much greater indifference would disturb a less spiritual person. We should remember this in reading his confessions. But still the fact remains that even he, while engaged in his Master's holy work, was unable at times to realize God's presence.

How is this fact to be accounted for? It is owing undoubtedly to many causes, of which the principal is the union of the mortal and animal with the spiritual and immortal nature. We are so constituted that we cannot hope for perfect and constant communion with the Father of spirits. Let us become as spiritually minded as is possible, still mortality clings to us. Even the very messengers and monitors, sent from God, sickness and pain, while they tell us of the great change and of the need of preparation, also in the very giving of this message make us mindful of our bodies; so that, while, obedient to them, we seek for the needed preparation, we are still bound by them to earth and sense. True the soul cannot always, even while imprisoned in the body, be subject to it, for often previous to its departure from it, it asserts its supremacy and its heavenly nature, and proclaims its victory over the body, in the celestial light beaming from the dying countenance.

Another cause of our coldness and insensibility to spiritual things is our early education, by which our physical and intellectual natures are developed so disproportionately to our moral and religious natures.

Still another cause is our Maker's will that we should work out our salvation with fear and trembling. We have many trials and temptations, and one of the most dangerous is our exposure to spiritual pride. Were we able without exertion to enter into communion with our Father, our human nature in other respects remaining the same, we should almost inevitably become careless, superficial and proud.

Then we must not expect while on the earth to be able to enjoy at all times full and free communion with God. There are many causes of indifference and lukewarmness, from the influence of all of which we cannot expect to be freed. Are we then to relax our exertions, and yield ourselves willing captives to our coldness and wanderings of thought? Certainly not. Though we cannot hope to have always childlike intercourse with our Father, we can strive for occasional full, heart-felt communion with him, and we may rest assured that we shall not always fail. And we know and believe that the farther we go in the Christian course, the oftener will these seasons of refreshing and joy come.

But we must not depend on our Christian progress, trusting that all will be well, unless we *act*. We are not creatures of feeling and sentiment alone. We are placed here to exert ourselves for our own and others' good. And who does not know that after a deed of benevolence, his soul rises more freely to meet its Father? The great law of our being is action; we must live out what we think out and pray for. Do we believe that Henry Martyn would have become the spiritual and heavenly being that we know him to have been, had he remained in England, engaged only in his studies, however constant in his prayers? No; he had a work to do, and while doing it faithfully he could pray earnestly.

We have each a work to do, and if we neglect this, though we should spend our lives in reading about holy men, till our imaginations were inflamed and our hearts were burning with sentimental devotion, we should in vain seek for true communion with Him who hears prayer.

Let us then while purifying and elevating our minds by reading the scriptures and the lives of good men, endeavor to do all the good we can, and we may have confidence that our prayers will be sincere, and will be heard.

H. H. J.

SLANDER AND FLATTERY.—He that slanders me, paints me blacker than I am, and he that flatters me, whiter—they both daub me; and when I look in the glass of conscience, I see myself disguised by both. I had as lief my tailor should sew gingerbread nuts on my coat, instead of buttons, as that any man should call my Bristol stone a diamond. The tailor's trick would not at all embellish my suit, nor the flatterer's make me at all richer. I never make a present to my friend of what I dislike myself.—*Cowper.*

FOR THE REGISTER AND OBSERVER.

SEAMEN'S AID SOCIETY.

I have been thinking, Mr Editor, while idling away a half hour after dinner in reading Mrs Hale's last Report, that our good people do not think enough of this excellent institution. I do not think our hearts are warm enough toward him whose home is on the mighty water; we think not deeply enough that he has a heart which feels for the wants and sufferings of those who gather round his home's hearthstone even while the winds and the waves and the night are around his gallant bark; we do not think how little of our exertion will shed a glad sunlight on that fireside, and how the Sailor blesses the kind friends whose love and care are with his soul's treasures while he is wearing out his life for their support. This Society was formed for the purpose of doing something for the temporal and spiritual wants of the Sailor and his family, and I crave the ear of your readers for a moment, to say a word about it. I wish them too, to send, male and female, *a dollar*, if they can afford no more, to them, that their mite may be given to make glad the heart of the mariner. Its funds have sadly fallen off the past year, in the year 1836 they had TWO THOUSAND DOLLARS given them, in 1837 not quite *three hundred*!—*seventeen hundred less than the previous year*! and yet no one will say there is a good reason for this—the times are no harder, money no less plentiful than in 1836, and the efforts of the society probably no less zealous; and yet their receipts have diminished five-sixths—These are the facts, let the benevolent think of them.

This society has many claims to our support, by their many good works. They have got a SEAMEN'S CLOTHING STORE, the articles for which are made by the sailor's wife or children for which they receive a fair compensation; while before this was established, they received not enough to keep them from starvation. If they had done no more than this, a measure which was carried into execution by the unwearied exertions of a few ladies, aided by Mr Taylor, it were enough to entitle them to a large share of our sympathy. They have enabled the wife or widow of the sailor, instead of being dependent, and living on charity, to use her own exertion for support—thus teaching her a lesson of independence and self-respect. Teach a child a lesson of self-dependence, and you have advanced a great step in his education; the lesson loses nothing of its value by association with manhood and the gray head.—It is not so much that you have given that poor widow so many dollars, or so many cents, that it does her good,—it is, that you have *raised* her in the scale of creation, you have taught her to use *her own* powers—her bread, hard though it be, is the *reward* of *her own* exertions, and not the grudged pittance of charity. Thank Heaven for this glorious, self-sustaining principle of self-respect which he has implanted in the hearts of *all* his children! Hidden though it may be for a time by struggling with sin, or poverty, or misfortune, but fan it anew by a breath of sympathy and warm Christian love, make the soul feel it is still one little link in the great whole of God's family, and you have done it a service which long years of sorrow and care cannot repress. As the frost-bound rill beneath the gentle influence of an April sunshine, so the heart chilled by care and grief bursts into a new life and warmth from the gentle breath of kindness and love. Here is what Mrs Hale says about it.

'Those who formed this Society felt that they were fulfilling a solemn duty when they united to assist in relieving the families of seamen. For the first year we gave alms. But that mode of charity could not reach the evil. Alms-giving, to be efficacious, should be only administered to those who are in the feebleness of old age or infancy, or who are helpless from sickness. To maintain those who are able to work, by charity, either public or private, is to license beggary and offer a premium to indolence, falsehood and every low vice. In order to guard against the danger of degrading the poor while we assisted them, we devised *a charity of wages*. Instead of giving alms we resolved to give work, and pay a just price to those we employ, that is, such a price as would enable a healthy, expert and industrious needle-woman to earn from two to three dollars per week.'

They have also a committee of ladies, to each of whom is assigned one family, whose duty is to care for the moral and religious improvement; 'these she visits as a friend, learns their wants, sympathizes in their sorrows, encourages their good resolutions, advises, consoles and cheers them as best she may.' Here is an instance of their good effects—

'I have frequently visited Miss K——, an aged single woman, whose father followed the seas from the age of ten years till his death. Her health is feeble, and she is unable to do any but soft coarse work. Her greatest solicitude appears to be for the future welfare of an orphan boy, placed under her care when only three years old. The scanty stipend for his board has decreased while his wants are more numerous as he has grown older. Still she is so much attached to her protege, that she will not listen to his being thrown on the world, but sends him steadily to school, and indulges the fond hope that by keeping him from evil companions now, he may become a useful member of society, and a comfort to her in her old age.'

Then there is the '*School for Seamen's Daughters*,' where about thirty pupils are taught the usual branches pursued in the Grammar Schools, with instruction in their moral and social duties.

The *Mariner's House* is another good thing in the efforts of this Society—The Report tells a plainer story than I can.

'We will remark that the 'Mariner's House' has been well filled sometimes to overflowing with sea-faring men, and that its success has been, on the whole, very gratifying. In its moral influence we may well rejoice. Quite a number who have entered the house as boarders, have become decidedly religious. Their conversation and deportment have, thus far, been in perfect accordance with their christian profession. They have become strict temperance men. Indeed the great moral improvement in the conduct of seamen in Boston during the past year, is a subject of wonder and thankfulness to their devoted pastor Rev. Mr. Taylor, and to all their friends.'

These are a few of the excellent works of this Society. Too much praise cannot be awarded to the perseverance and energy of character which has developed itself in the foundation of this institution.—They have persevered through all opposition and difficulty, aided by the unwearied exertions of good brother Taylor, who may well and justly be styled 'The Seamen's Friend.'

HOWARD.

RELIGIOUS GOSSIPS.—Do not enter into the list of religious *gossips*, who may not only puzzle you about hard points of doctrine, but may lead you to waste your time to no purpose, in going from house to house, talking instead of getting into the spirit of unity. There are too many of this sort; whose chief religion lies in going from church to church to hear, and from house to house to *prate*; but who are too seldom in their closets, too seldom in close converse with God. *Retired* Christianity is the *truest*. It is easy to fill the head with notions; but to sit still like Mary at Christ's feet, and be a learner, is far better. Always be afraid of a specious religion.—*Cecil.*

WESTERN RESERVE COLLEGE.—It appears from the annual Catalogue, that the Faculty of this College consists of Rev. E. Pierce, President; Rev. Rufus Nutting, Professor of the Latin and Greek Languages and Literature; Rev. P. Hickok, Tappan Professor of Christian Theology; Rev. E. P. Barrows, Professor of Sacred Literature; Rev. Clement Long, Professor of Intellectual and Moral Philosophy; Elias Loomis, Professor of Mathematics and Natural Philosophy; W. C. Clark, Principal of the Preparatory Department, and Philo Wright, Tutor. The Professorship of Sacred Rhetoric and that of Chemistry are yet vacant.

The number of students connected with the institution is 106—Theological students 15; Juniors 8; Sophomores 24; Freshmen 18; Preparatory 41. Total 106—of whom 59 belong to Ohio; 12 to Michigan; 1 to Illinois; 1 to Georgia; 2 to Pennsylvania; 9 to New York; 2 to New Jersey; 9 to Connecticut; 7 to Massachusetts; 1 to New Hampshire, and 2 to Vermont.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 24, 1838.

REVIVALS OF RELIGION.

We learn from the religious papers with which we exchange, that Revivals, as they are called, are extensively in progress throughout a large part of the United States. They are not confined to any single denomination of Christians. The Orthodox Congregationalists, the Presbyterians, the Methodists, the Baptists, and the Christians, all express gratitude and joy that they are permitted to participate in the same refreshing influence.

Far be it from us to cavil at or despise the zeal, and the interest which our fellow disciples are thus manifesting in the cause of religion. On the contrary we cannot withhold an expression of pleasure at the satisfaction and happiness that they seem to feel, and of sympathy with their desires and endeavors, so far as they are sincere and consistent with the principles of the doctrine of Christ—(and we are by no means forward to declare that we regard them as insincere, and generally inconsistent with these principles,) to excite attention to the sublimest, most important, and most deeply moving subject of human concern.

Indeed, we heartily rejoice to discern any evidences, from whatever quarter they may come, that the souls of men are awaking to grander objects than polititics and trade, the common cares and the common pleasures of the present life. Nor do we wonder that there should occasionally come round seasons of general and deep excitement in regard to the concerns of the spirit and of eternity—even without any direct effort or prudently devised machinery on the part of the warmest votaries of Christianity. It would rather be strange, hard to account for, and difficult to reconcile with the doctrine of the *reality* and the *pre-eminence* of the spiritual interests of humanity—of a short probation here and an infinitely momentous eternity hereafter, if while the masses are often powerfully moved on subjects of minor, and of present concern, so that a slight change in the government, a transfer in Banks, or a small debt or difference between nations or individuals, will at any moment rouse and convulse a whole community, the weightier matters of the immortal part, and the glorious anticipations of the world to come should never so much as produce an occasional excitement in the churches, or disturb the even flow of the daily life of men. Rather are we disposed to wonder, every day, that *immortal man* should be so mightily disturbed and aroused by the most trifling and transitory affairs, while his breast is so slow to be impressed and his mind so hard to be excited by the voice which has spoken from the Heavens, and the blood that has stained the cross.

We apprehend that it would be a still more difficult thing than it now is, to persuade men that the religion of Jesus is designed to supply the most earnest cravings of the human mind, and to work moral miracles in the renovation and sanctification of mankind, or, indeed, to make it appear that man is connected with the spiritual world by such near and intensely interesting ties and sympathies, as he really is, if, in the past history, or in the present condition of the Church, there had been, or were, no wide-spread religious excitements and extensive Revivals. They are really less extraordinary, and less matters of surprise than are the commotions of an Election or the general consternation and panic that attends the report of the failure of a corporation or a firm. We do not desire to be understood as giving our approbation to all the machinery of modern Revivalists. We do *not* approve of many of their measures. We *do* consider that much of the language which they sometimes use in relation to the Holy Spirit is tinctured with *irreverence*; that their operations are not unfrequently founded upon erroneous notions of the character of the Deity; that their dealings with human nature are occasionally unjust and unauthorized; and that the results of their overdoing and misguided action, are quite as often injurious as they are beneficial to the interests of true religion. But what we do mean is, that *human nature being as it is, and Christianity what it is*, it is to be expected that if the Disciples of Jesus are as earnest and faithful as they ought to be, there must, in the ordinary course of Providence, be occasional excitements in the churches—and these revivals will be truly refreshing and healthful—signs of promise, to be prayed for by all Christians, and proper causes, when they occur, of mutual congratulation among all denominations.

In social improvement, a community will sometimes make sudden starts and accomplish great results in a single day: and in spiritual progress a spiritual community may and ought to be sometimes swayed with a powerful impulse, and by an almost simultaneous bound to spring forward towards the attainment of the world's great hope.

The religion of Christ is indeed a mighty moving principle with the human heart—the power of God unto salvation to every man—and, under certain conditions, may spurn at the limits of time and be able to convert multitudes—as in the preaching of the Apostles—in a few hours. As far as concerns human duty, *these conditions* are, a zealous, earnest and persevering presentation and appliance of the great doctrines of this religion on the part of the teachers and disciples to the minds and hearts of men.

How far our Brethren of the various denominations have been in their practice true to their duty in regard to these conditions, and how far the Revival which they are presently enjoying is the crown and stamp of Heaven upon their fidelity and zeal in its cause, let time and their consciences and the decisions of the Great Day declare—as they will declare. We will not judge them. We will rather hope and pray that their joy may abound more and more, and their work abide the fiery test.

In regard to our own Denomination we will say but a single word. Our Brethren all know, and God knows, and history will know, and the universe will know whether, on our part, we have been true and faithful to the plain and simple but indispensable conditions of the successful and fullest action of the *truth which we hold* upon the characters of our fellow men. *If we will judge ourselves we shall not be judged.*

A ROMAN CATHOLIC'S OPINION OF BIBLE SOCIETIES.

Who would believe that in the 19th century any man would entertain, or at least dare to avow such sentiments as are contained in the subjoined paragraph, which is extracted from an article against Bible societies, lately published by a French Papist of some notoriety, *Mr Henry de Bonald.*

'There is not perhaps in the world,' says he 'a grosser deception, a more artfully contrived attack against the Christian religion, a more manifest intention to destroy among nations all respect for the majesty of the Holy Scriptures, and at the same time a more complete mystification for those weak and credulous minds who look only at the surface of things and cannot penetrate below; there never was, finally, a more Satanic enterprise since that great combat begun in Heaven against the Most High and the spirits of light, and which will be continued on earth against the church till the end of time, than the establishment of *Bible Societies!* Perfidy in its aim, perfidy in the means, deep hypocrisy in the avowed motives, and infernal combination in the secret motives: such is the enterprise of Bible Societies!'

PEACE LECTURES AT THE ODEON.

The fourth in this course of Lectures on Peace, was delivered on Monday evening by the Rev. Samuel J. May, a long-tried friend of the cause, and an advocate of the strongest views that are taken on the subject.

Mr May began by alluding to the false assumptions in favor of war, and made it his object to confute some of those assumptions, and to present the *Christian way* of settling disputes, and defending our rights and interests against assault.

One argument for war is the assumption that the purposes of government, property, life, liberty, national organizations, are the most important concerns of mankind. War overlooks the bright interests of the soul, its culture, purity, happiness, salvation. These it does not value as the Savior did: nor do the people reflect how little the fomenters of war care for their dearest interests. War is the worst despotism on earth. It cares not for the property, the lives, the dearest interests of its countless victims.

Another plea for war is its supposed necessity to maintain the rights of man. But it tramples these very rights in the dust. Look at the soldier or the seaman in actual service, subjected to a slavery not surpassed by any other in the world; no liberty of action or will; no rights of conscience, or freedom of speech, except at the will of his superiors. What habits are acquired in the army and navy? Fatal to liberty, to the moral character of communities.

Another plea is brought from the instincts of resentment and self-preservation, asserted by some, to be God's vicegerents within us. But it is a begging of the question to say, that such instincts justify fighting; for, if so, then would hunger and the sexual instinct justify gluttony and intemperence, polygamy, concubinage, and unbridled licentiousness—conclusions actually made by the licentious. Providence and the Bible contradict this argument. These instincts are liable to abuse, and should be brought under the control of principles revealed in the Word of God for our guidance. The gospel teaches a better method. Returning evil for evil doubles the mischief, and entails a long train of bad consequences.

Nor is war necessary to self-preservation. Far more effectual in the long run would be the Christian method of forbearance, forgiveness and love. As well prevent intemperance by drinking up ourselves all the alcohol in the land, or check a pestilence by infusing its virus into our own veins, as think to stop evil by doing evil, as war does. Look at the *actual* results of war. In 286 wars since Constantine, 120 resulted in favor of the aggressors, and only an equal number in favor of the defensive party; decisive proof that war does not deal out justice. Look at Poland, a righteous cause, but decided by might on the wrong side. So has it *generally* been. Providence and the gospel both repudiate such a method of securing our rights. *Physical* might is often with the *wrong*; but *moral* might is *always* with the right. This is the principle of the gospel; and its power is mighty. There is in the wickedest man a moral sense which pleads for the good man who appeals to that alone for his defence. The safety of relying on such appeals without the sword is illustrated in the case of David and Saul, of Archbishop Sharp, and Rowland Hill, as examples of individuals; and of the Quakers and Moravians in Ireland, and elsewhere, as instances of communities protested by the peace principles.

Before Christ, some ancient sages caught a glimpse of what love will do in subduing enemies? but the gospel alone fully developed the nature and power of this principle. This is a grand peculiarity of the gospel; as much so as any of its doctrines. Christ required the Jews to love their neighbors as themselves, and showed, in the parable of the Good Samaritan, that the worst enemy is our neighbor. 'Love your enemies; bless them that curse you. Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.' Other passages of the same tenor, some requiring us to be like God who overcomes *his* enemies in this world by kindness, the grand law of the gospel, illustrated in the whole life, but especially in the death of our Savior. 'When he was reviled he reviled not again,' &c. &c. Christ did not defend himself by physical force; but, if *he* might not, what cause so good, what life so valuable, that it can on Christian principles, be defended by violence unto death? The precepts and example both of Christ and his Apostles

condemn the practice of war in all its forms; nor can their force be evaded by supposing them applicable only to individuals, according to the licentious maxim that corporations and communities have no souls to be bound by the common obligations of morality and religion. Not so the early Christians; for they abstained for nearly two centuries, from all participation in any species of war.

Christ came to establish a spiritual kingdom, the empire of principles, and, if his disciples may not fight in defence of these, they may not fight in any cause whatever. So thought *all* Christians *at first*; but, in the union of Church and State under Constantine, they made a fatal compromise, and agreed to fight for the *state*, though they still deemed it wrong to fight for their religion. This is a groundless distinction, yet still maintained; for not a few who would not defend the gospel by the sword, think it right and incumbent to wield the sword in defence of other and inferior interests. Can we fight *political* enemies without indulging passions, and perpetrating deeds forbidden by the gospel?

This is an unpopular view of the subject; but Christians should be willing to suffer reproach and even death in fidelity to their peaceful religion. They should be as faithful to the Golden Rule, and to the Second Great Command, as to any distinguishing *doctrines* of the gospel.

Ignorance, prejudice, custom, ambition, avarice, revenge, selfish passions are still banded in support of war, and require continued vigorous efforts to resist their influence. Yet the triumph of peace is certain, and its friends shall yet receive the meed of merved praise. NUMA.

MR BUCKINGHAM.

Much interest has been manifested by the community to hear the justly celebrated Lectures of this oriental traveller and philanthropist, and it is with pleasure that we are able to announce to our readers that the enterprising young men of the Mercantile Library Association have engaged him for his course. He will be unable however, in consequence of the great demand for his Lectures, to reach Boston until September next. We understand from the Directors of the above mentioned institution that he has engaged himself to them *exclusively*, and that they have engaged the Odeon for the purpose of accommodating all who may wish to hear him, and that but one course will be given, which will be the only opportunity the citizens of Boston will have to hear Mr Buckingham. The association have placed themselves under heavy obligations to this gentleman, and they look confidently to the public for support, and we doubt not that their exertions will be met with that encouragement which their efforts in such praiseworthy objects as they have in view, deserve.

THE YOUNG POET.

Mrs Abdy is one of the best Poets of the age. The Lines of her's in our poetical column are worthy of the pen of Milton himself. We do not know if there could be found in all English Literature so many verses more nearly faultless. Their rhyme is melodious and graceful, their sentiment noble, affecting, and highly poetical, their spirit pure and tenderly pious.

SPECIMENS OF FOREIGN LITERATURE.

We take unfeigned pleasure in announcing the appearance of the two first volumes of the highly valuable, and we believe, much needed, series of Translations from the works of several of the most celebrated authors in the higher departments of Modern German and French Literature, which was, several months ago, announced as being in preparation by Rev. George Ripley, assisted by a number of accomplished scholars in different parts of the U. S.

These volumes are entitled '*Philosophical Miscellanies*,' and have been translated from the French of Cousin, Jouffroy, and B. Constant, with introductory and critical notes by the distinguished Editor himself. They are in very neat and beautiful form, and consist, each of about 400 pages 12mo.

Mr Ripley deserves the praise of all lovers of good literature for his undertaking, and we earnestly hope that the public will appreciate his translations and supply a large and ready sale for them. Of the manner in which he has executed the 'Miscellanies' we shall speak more at large after we have had time to give them an attentive perusal.

The completion of the series depends upon the favor with which the first numbers are received. We cannot believe that an intelligent community will suffer such a worthy undertaking to fail for want of patronage.

TRANSCENDENTALISM.

The Lecture of Rev. Dr Walker, on this subject, before the Society for the Diffusion of Useful Knowledge, on Friday evening 9th inst, was an admirable specimen of profound philosophical discussion, conducted with such simplicity and clearness, as to make it intelligible and attractive to the numerous audience, to which it was addressed We were greatly struck with the scientific rigor and exactness which were sustained throughout the lecture; but perhaps not less so with the felicitous skill with which some of the most difficult points of speculation were brought within the grasp of the common understanding.

Some words, said Dr Walker, affect the mind on account of what they mean; others, on account of what they suggest. Of this last class, the word Transcendentalism is one of the most conspicuous. It is uttered much oftener than it is understood. It is no sooner pronounced than it awakens in many minds, the idea of extravagant opinions, wild and rash speculations, and all that is objectionable and offensive in German metaphysics and mysticism.

This, however, is an error, proceeding from a misapprehension of the real significance of the term, and from ignorance of the course of philosophical inquiry for the last three quarters of a century. The The father of the Transcendental philosophy was a man of the most extensive attainments in science; of singular logical acuteness; with no love of innovation; but one of the most sincere, earnest, and vigorous inquirers after truth, whose names are preserved in the history of letters. This was Immanuel Kant, the philosopher of Konigsberg.

It is said that the writings of Kant are difficult of comprehension by the English student; and this allegation was admitted and accounted for by the Lecturer. It rose partly from the fact that the philosophical culture with which we start is widely different from that of Kant, when he first proposed the Transcendental problem. We usually commence with Locke and the English metaphysicians; we are familiar with their points of view; we understand their nomenclature; and are able to follow with ease, the discussions which are founded on their principles. Kant, on the contrary, had been formed in the school of Descartes and of Leibnitz; he is sailing, so to speak, in a different direction from that to which we are accustomed; he uses a different chart; he refers to different bearings; and we are of course perplexed in our first endeavors to follow him. But whatever be the obscurity of Kant, it is not the obscurity of a mystic, of a loose reasoner, of a cloudy thinker, of a man who fails to be understood by others, because he does not understand himself. It is far more analogous to the obscurity of Bishop Butler, which arises from the compactness of his argument, than to that of Jacob Boehmen, which proceeds from vague, inconsistent and confused perceptions of truth.

The Transcendental problem as it was called by Mr Walker, was traced back to the philosophy of Bacon and Locke. The radical error of Mr Locke's system was stated to be its empyrical character, that is, the denial of all knowledge that is not founded on experience. This principle fully unfolded led to the scepticism of Hume. The consequences drawn by Mr Hume from the supposition that all our knowledge is obtained from experience, without admitting that portion which is derived from the mind itself, prior to experience, and which is the essential condition of the possibility of experience, cut away, at a blow, the ground of all belief, all human convictions, all certainty of knowledge, and in fact all the investigations of science in every department whatever.

The question then arose, what part of our knowledge is founded on the inherent nature of the mind itself, independent of actual experience. This was answered by Dr Reid, with his first truths established by the testimony of common sense; and by Dugald Stewart, with his fundamental laws of human belief. The labors of Kant were devoted to the solution of the same problem. The result of his investigations, which were in the same direction with those of the Scottish philosophers, but more profound, more systematic, more rigid, was the Transcendental philosophy. Transcendentalism, therefore, is the scientific establishment of the principles of common sense, in opposition to the scepticism of David Hume.

The lecture was closed with an eloquent exposition of the value and advantages of the Transcendental philosophy, considered in the point of view in which it has been presented, as the endeavor of reason to comprehend itself, and to legitimate and strengthen the primitive convictions of the human mind.

The tendency of this philosophy, Dr Walker maintained, was to establish the authority of justice and conscience, against the inroads of a selfish and worldly expediency; to quicken the principle of faith in the great spiritual truths, which are the glory and consolation of our nature; and to destroy the morbid and puny mysticism, which sometimes usurps the name of philosophy, but which is at war with its essential spirit and purposes. Even this mystic sentimentalism, however, is entitled to tolerance, as it indicates the great want of our times, namely, a deeper, more vital, more comprehensive exhibition of truth; a system which shall do justice to the whole nature of man, and aid and inspire him in his holiest endeavors. The want of such a system cannot be kept out of sight.—The enthusiasm, which impelled by a noble and generous love of truth, seeks to arrive at it, cannot be crushed. It can be satisfied only with a sound, spiritual, Eclectic philosophy, which shall reconcile the claims of Transcendentalism and of common sense; and put an end to the separation of ideas, which are in reality one.

SCRAPS.

Strain at a Gnat, &c.—A Neapolitan shepherd came in anguish to his priest; 'Father, have mercy on a miserable sinner! It is the holy season of lent; and while I was busy at work, some whey spurting from the cheese-press, flew into my mouth, and, wretched man! I swallowed it. Free my distressed conscience from its agonies, by absolving me from my guilt!' 'Have you no other sins to confess?' 'No; I do not know that I have committed any other.' 'There are,' said the priest, 'many robberies and murders from time to time committed on your mountains, and I have reason to believe you are one of the persons concerned in them.' 'Yes,' he replied, 'I am; but these are never accounted a crime: it is a thing practised by us all, and there needs no confession on that account.'

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The Legislature of Ohio has authorized the establishment of an institution for the instruction of the Blind, at Columbus. Until the suitable buildings are completed the puplis will be comfortably boarded in a rented dwelling under the charge of a careful steward and matron.

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A Common School system has been adopted by the Legislature of Georgia, by which five hundred thousand dollars heretofore set apart as a Poor School and Academic fund, together with one third part of the surplus revenue, is constituted a fund to be devoted to the support of Common Schools.

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Popular Education in Tennessee.—From the report of a committee of the Legislature of Tennessee, we learn that the School Fund amounts to upwards of $1,000,000; and it is now proposed to add to it the portion of the surplus revenue received, which would swell the amount nearly to $2,500,000. Of the proceeds of this sum, the committee propose to appropriate $100,000 annually to common schools, upon the plan which has succeeded so well elsewhere, of a partnership between State munificence and individual enterprise and liberality. The adoption of the New York system is earnestly recommended.

The remainder of the income of the fund it is proposed to appropriate to the colleges and academies, with some reference to the education of teachers. There are 3 colleges, 70 academies, and about 1,000 common schools in the State.—*Newark Sentinel.*

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Education in New York.—We learn from the late Message of Gov. Marcy, that the whole number of school districts in that State is 10,345. Reports have been received from 9,728. The number of children in the common schools during the last year, is 542,188. The total amount expended for wages of teachers, is $772,241.

The number of students attending the Academies, is stated to be over 6,000.

Gov. M. suggests appropriations for the permanent establishment and gradual increase of school district libraries—that more ample compensation should be given to teachers,—and that an increased number of academies should be suitably endowed.

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Missionary Printing.—The American Foreign Missionary institutions expend annually about $400,000. About one tenth part of this expenditure is for printing books and tracts in the languages of the several countries where the missions are established. The American Tract Society has proposed this year to raise $40,000 for the express purpose of aiding the Foreign Christian presses.

In the cities of New-Haven and Hartford alone $2000 of this sum has been recently subscribed.

OBITUARY.

For the Register and Observer.

MISS NAOMI FARWELL.

Died at Groton, Mass. on the 1st of January, Miss Naomi Farwell, the celebrated Hermitess, aged 68 years. Since the death of her father in 1819 this eccentric woman has lived entirely secluded from the world; no other human being dwelling beneath her roof, for her cold and decided reply to a female who offered the services of a companion put to flight even the affectation of friendship, 'I'll keep no one for her pretty looks:' drily adding 'friends have large mouths!' The estate which she inherited consists of about seventy acres of excellent land in the bosom of 'Chesnut Hills;' together with fifteen acres of meadow in the vicinity of 'Half Moon.' She usually kept about ten head of neat cattle and other stock in proportion, of all which and the domestic concerns incident to a farm she had the sole care. Her agricultural labors were constant and unremitting, hiring no aid but at the season of ploughing and mowing. The seclusion of her abode, it being half a mile distant from any other dwelling, her eccentric habits and the romantic beauty of the walks over her domain, together with her reputation for skill in palmistry, rendered a stroll through Naomi's grounds the favorite promenade of all the sentimental lads and lasses of Groton Academies. It was seldom she noticed any, farther than by a cold glance from beneath her brows. The writer of this sketch well remembers the first visit that he paid her; being in an unwonted fit of kindness, she invited him into her kitchen, and as an inestimable favor bestowed upon him a handful of chesnuts; long did the writer's grinders give twinges of keen remembrance of that gift, for the nuts were 'veterans of half a century!' still down they must go, and down they went, although 'with many a dreary pause between.' She would hardly be considered as miserly in her disposition, but rather as strictly economical, by which means she soon cleared her estate from the mortgages with which it was encumbered at the death of her father. She seldom left her own premises, having never been out of Groton but once, when she was persuaded to visit a cousin at Harvard; and but once only had she seen the Nashua river, although within two miles of her cottage. Her reverence for the memory of her father almost approached the superstitious. By her desire his remains were buried under a favorite peach tree within a rod of her dwelling; yet still as if in strict keeping with her odd character, the fragrance of her pigsty breathed forth from the one side, while the odors of her cow-yard were wafted from the other, both in immediate contiguity with her hallowed spot! Thus she lived until the last severe winter, when, not having been seen for many days, her cottage was forcibly entered, and she was found to have been ill and helpless, and in this condition her extremities had been so frozen that she would have died a most agonizing death, had not aid arrived. From this exposure and consequent debility she never fully recovered. Her broken constitution yielded to a late attack of cold, and her days of apparently cheerless solitude are ended. During her last illness many of her neighbors (for kindliness of heart makes the true neighbor, not nearness of abode,) visited her and afforded the assistance so necessary in her enfeebled condition. A kind attendant, upon intimating to Naomi that she had better make her will, received the chilling reply 'If you have any claim bring in your bill.' To a friendly Deacon, wishing to direct her attention to her spiritual concerns, her features assumed a rigid expression of dislike at his earnest and well-meaning officiousness, as with one hand she pointed to her well-worn bible, and with the other directed him to the door. In her bible was found a slip, in her own hand writing containing this maxim: 'dispute not upon religious subjects.' It was the custom of many who visited her to present little offerings for her acceptance, all of which at her death were found carefully laid away presenting, when once more brought to light at the sale of her personal effects, a mass of by-gone fashions and female paraphernalia that would have been invaluable to our worthy Antiquarian Society.

Crowds of people were attracted to the auction, and had Naomi possessed the avaricious mind which some falsely attributed to her, her bones would have rattled in their cere ments at the extravagant prices at which her meanest trifles sold. She has left no nearer relative than that of cousins, fourteen of whom lay claim to the estates. Her affection for her father continuing strong in death, by her earnest desire she was buried at his side. Poor Naomi, you rejoiced many young hearts with *fancied* views into futurity, may your now *actual* view be the fullness of rejoicing. C. W.

Groton.

CONGRESS.

In the Senate, on Monday 4th inst. Mr Allen presented resolutions of the Ohio Legislature, protesting against the passage of the preemption law, against the Sub Treasury Scheme, the Specie Circular, &c., and instructing the delegation to oppose the passage of such laws. They were read, and ordered to be printed. Mr Webster presented the memorial of 547 legal voters of Hartford, Conn., against the Sub Treasury bill.—Sundry abolition and anti Texas petitions were presented.

The consideration of the Sub Treasury bill was resumed, and Mr Niles addressed the Senate until half past 3 o'clock, when, after a short time spent in executive business, the Senate adjourned.

In the House of Representatives, the whole of the day, from the opening of the House to the adjournment, at about 6 o'clock in the evening, was occupied in an excited discussion of a motion by Mr Wise, for a Committee of inquiry on the subject of a charge by a correspondent of the New York Courier and Inquirer, of bribery against a member of Congress.

In Senate on Tuesday, the Sub-Treasury scheme was under debate again.

Mr Webster presented a memorial from the New-York Board of Trade, in relation to the embarrassed condition of the mercantile community the difficulty of making collections abroad, and of transferring funds.

In the House, the bribery case was brought up. Mr Davis was brought to the bar of the House, and to the inquiry whether he was the author of the charge, he sent a written reply, in which he said he was not the author of the charge.

To the inquiry whether he knew the member charged, he said he did; and to the inquiry whether he is a member of the House, he replied 'he is not.'

That, according to the order of the House, was the end of the matter. The witness was dismissed from the bar, and the House adjourned.

In the Senate on Wednesday, the 14th, there were discussions relative to the Florida war. Nothing important was decided.

In the House many petitions were presented. The bribery case was disposed of.

In the Senate, Thursday, Feb. 15th, Mr Calhoun spoke for more than two hours in favor of the Subtreasury bill, and in opposition to the substitute offered by Mr Rives.

The House, was engaged through the day in considering the bill from the Senate, relative to claims under the treaty of 1830, with the Choctaw Indians. The bill finally passed to a third reading.

In the Senate on Friday, Feb. 16th, Mr Davis from the commitee of commerce, reported a joint resolution authorizing the State of Massachusetts to impose duties on vessels entering the port of Boston for purposes therein specified. The resolution was read twice, and ordered to be engrossed for a third reading.

The Sub-treasury bill was then discussed.

Mr Webster read a letter from Mr Ruggles, of Me. requesting him to cause an inquiry to be made, by committee, or otherwise, into the charge of corruption which had been made against him.

The House was engaged during the whole day in debating the bill from the Senate, intended to enforce neutrality upon the Canada line.

The Senate did not sit on Saturday. In the House of Representatives several reports were made. The bill to preserve the neutrality of the United States on the Northern Frontier was further discussed at length, and several amendments were laid on the table, and ordered to be printed. No decision was had on the bill, which would again come up for consideration.

MASSACHUSETTS LEGISLATURE.

In the Senate, on Wednesday Feb. 7th, Bill passed to be engrossed:—To regulate the fishery in the Agawam and Half-way Pond Rivers.

On motion of Mr Motley of Suffolk, Ordered, That the Secretary of the Commonwealth request of every bank in the Commonwealth, a return, in the usual form, of their actual condition on the second Saturday of February instant, to be made within seven days from the time of receiving such request, and that the banks be requested to state in said returns, the amount of stock holden in their respective banks by females, trustees, guardians, institutions for savings, executors and administrators, distinguishing between each, for the use of the Legislature.

On Wednesday, the House proceeded, pursuant to assignment, to the consideration of the bill to aid the construction of the Western Railroad.

Mr Washburn, of Worcester, explained the objects of the bill, and proceeded to give an interesting account of the enterprise from its first commencement, twelve years ago, till the present time. He then advocated its passage with great eloquence and ability. He dwelt particularly on the facts, that the corporation asked for no money—all they wished was the credit of the Commonwealth. A few years ago, a great number of our citizens came forward and took stock in this enterprise, with no idea of speculation, but from motives of public spirit. These men were now unable to go on with the work. It was no fault of their own. It was well ascertained, that the ability of these stockholders was twelve millions of dollars less now, than when they subscribed. It was remarkable, also, that the stockholders of this corporation were not speculators—they were not fancy stock brokers—they were the bone and muscle of the community—the middle interest class. Would the Legislature permit such public spirited individuals to be ruined by the loss of the $400,000, they had invested in this enterprise?—Should this unfinished road remain a disgraceful monument of the want of public spirit on the part of this Common ealth?

In the Senate, on Thursday, but little business was transacted. The following order was passed:

Ordered, That the Committee on Banks and Banking consider the expediency of placing Promisssory Notes, made payable in distant places, and discounted in this Commonwealth, on the same footing as it regards rates of exchange,—as drafts and bills of exchange payable in similar places.

The House resumed the consideration of the bill to aid the construction of the Western Rail Road.

The question on passing the bill to a third reading was taken by yeas and nays; and there being 250 yeas and 148 nays, the bill was ordered to a third reading on Friday.

In the Senate, on Friday, Mr Farwell, from the Committee on Parishes, reported that it is inexpedient to legislate on an order of the 10th inst. relating to Parishes, and the support of public worship. The report was accepted, and sent down for concurrence.

Some bills of a local nature passed various readings.

In the House, bills, to provide for the punishment of highway robbery and burglary; to encourage the production of wheat; and concerning jurors, passed to be engrossed, and were sent up for concurrence.

Mr Wilder, of Leominster, from the Committee on Education, on an order of Jan. 30th, reported a bill concerning School Committees, which was read, and ordered to a second reading tomorrow.

Mr Fox, of Lowell, moved a reconsideration of the vote, whereby the House yesterday passed the bill to aid the construction of the Western Rail Road—but without taking the question on this motion, the House adjourned.

In the Senate, on Saturday, the order reported by the Committee on the Kilby Bank, was re-committed to a Special Joint Committee, consisting of Messrs Warren of Bristol, and Quincy of Suffolk, on the part of the Senate.

In the House, the motion of Mr Fox to reconsider the vote on the Western Railroad, was taken up. It was debated by several members. Mr Allen of Mendon, moved to exclude Mr Sturgis of Boston from voting, that gentleman having avowed himself a Stockholder. The Chair decided that Mr Sturgis had a right to vote, and Mr Allen appealed. The Chair gave his reasons to the House, and the appeal was discussed quite at length, and the decision of the Speaker confirmed, by a vote of 238 to 43. The question was then taken on the re-consideration, and it was negatived by a vote of 234 to 83.

INTELLIGENCE.

Harvard University.—At the meeting of the Overseers, on Thursday last, the following committees were appointed:—

1. *To visit the University*—His Excellency Edward Everett, His Honor George Hull, Hon. Sidney Willard, Hon. Wm. Minot, Hon. Myron Lawrence, Hon. Samuel Hubbard, Hon. James G. Carter, Hon. Robert C. Winthrop, Rev. Thomas Gray, D. D., Rev. Alexander Young, Hon. John Q. Adams, Hon. Leverett Saltonstall.
2. *Committee on the Library*—Rev. Thaddeus M. Harris, D. D., Rev. Francis Parkman, D. D., Rev. Wm. Jenks, Rev. Joseph Field, Rev. Nath'l L. Frothingham, Rev. John Codman, Rev. Wm. Newell, Rev. John A. Albro, Rev. Convers Francis, Rev. Alvan Lamson, Hon. Wm. Minot, Hon. Richard Sullivan, Hon. James T. Austin, Hon. John Pickering, Hon. Thomas Motley, Hon. Samuel B. Walcott, Hon. Jas. C. Alvord, Hon. Barker Burnell, Hon. S. J. Park, Hon. Stephen Fairbanks.
3. *Committee on the Treasurer's Accounts*—Hon. Samuel Dorr, Hon. John Welles, Hon. Robert C. Winthrop.
4. *Committee on Greek*—Hon. John C. Gray, Hon. James C. Merrill, Rev. Francis Cunningham, Thomas K. Davis, George S. Hillard, Charles F. Adams, Franklin Forbes, Esq'rs.
5. *Committee on Latin*—Rev. Alexander Young, Rev. Caleb Stetson, George B Emerson, Fordyce Hubbard, Henry R. Cleveland, Benj. A. Gould, Wm. T. Andrews, Esq'rs.
6. *Committee on the Modern Languages*—Rev. Nath'l L. Frothingham, Wm. H. Prescott, Edward Wigglesworth, Wm. Amory, Thomas G. Bradford, Esq'rs.
7. *Committee on Rhetoric and Philosophy of Language*—Rev. John Brazer, Rev. George Putnam, Rev. Francis Parkman, Rev. Wm. P. Lunt, Jared Sparks, Esq.
8. *Committee on Mathematics*—James Hayward, Nath'l Bowditch, Thomas Sherwin, Joseph I. Bowditch, Edmund L. Cushing.
9. *Committee on Moral and Intellectual Philosophy*—Willard Phillips, Ellis G. Loring, Levi Hedge, Rev. Artemas B. Mussey, Sidney Willard, Rev. Chandler Robbins.
10. *Committee on Chemistry and Natural History*—Enoch Hale, M. D., John Ware, M. D., Charles T. Jackson, M. D., Francis C. Lowell, Augustus A. Gould, Esq'rs.
11. *Committee on Natural Philosophy*—Rev. Samuel Barrett, Nathan Hale, Gamaliel Bradford, Joel Giles, Esq'rs., Wendell Holmes, M. D.,

Convention of Scientific Men.—We learn from the Boston Medical and Surgical Journal, that at a meeting of the Convention of the Massachusetts Medical Society, on Wednesday, the 7th inst. some resolutions were introduced by Dr J. V. C. Smith, recommending that, in view of the splendid achievements in science, resulting from the united efforts of the learned, in Europe, a general National Convention of Scientific Men be held at specified seasons, for the interchange of opinions, and for concentrating their labor; believing that it would not only tend to develope the resources of the new world, but would also advance the cause of human happiness. Also, that a Committee should be appointed by the Council, whose duty it shall be to propose to all the known Literary and Scientific Societies in the United States, to send delegates, on some specified day the ensuing autumn, to the most convenient and central place in the Union, for the purpose of organizing a National Scientific Association. And that the said Committee be authorized to extend invitations to distinguished individuals in foreign countries, to encourage, by their presence and co-operation, the great object contemplated in the establishment of this important and national institution.—*Mercantile Journal.*

General Theological Seminary.—The Catalogue of the General Theological Seminary of the Protestant Episcopal Church, New York, has just been published, from which it appears that there are at the present time connected with that Institution 74 students, viz: Senior Class, 27. Middle Class, 24. Junior Class, 23. These are under the instruction of the following Professors: Rt. Rev. Benj. T. Onderdonk, D. D., Professor of the Nature, Ministry, and Polity of the Church. Rev Sam'l L. Turner, D. D. Professor of Biblical Learning and the Interpretation of Scripture. Rev. Bird Wilson, D. D., Professor of Systematic Divinity. Clement C. Moore, LL. D Professor of Oriental and Greek Literature. Rev. Wm. R. Whittingham, D. D., 'St. Mark's Church in the Bowery' Professor of Ecclesiastical History Rev. Sam'l Seabury, D. D., Lecturing on the Evidences of Christianity and on Moral Science as connected with Theology. Rev. Benj. I. Haight, A. M. having charge of the Department of Pastoral Theology and Pulpit Eloquence.

Indictment Extraordinary.—The Cincinnati Journal states that the grand Jury of Alton, at a session of the municipal court, have returned a bill of indictment against eleven persons (whose names it records) for resisting the late mob in that city. The Journal says:—

We should have thought such a report, the work of some wag to hold up the *good city* of Alton to ridicule, if we were not furnished by a responsible person with a copy of the Indictment. We give the substance of this singular judicial document for the benefit of the legal profession.

The first count charges that these persons

'did on the night of the 7th November, with force and arms at the City of Alton, unlawfully, riotously, routously, and in a violent and tumultuous manner defend and resist an attempt, (then and there being made by divers persons to the jurors unknown,) *to break up and destroy a press then and there being found*, the goods and chattels of ——; contrary to the form of the statute in such cases made and provided and against the dignity of the people of the State of Illinois.'

The second count:

'that they did on the night of the 7th November, with force and arms at the City of Alton, unlawfully, riotously, routously, and in a violent and tumultuous manner, defend and resist an attempt, (then and there being made, by divers persons to the jurors unknown,) *to force open and enter the storehouse of Benjamin Godfrey and Winthrop S. Gilman*, contrary to the form of the statute in such cases made and provided, and against the dignity of the people of the State of Illinois.'

This is one of the things, says the Journal, in which the ridiculous preponderates so much over even its wickedness, that we lack gravity for comment.

PEACE LECTURES AT THE ODEON.

The fifth Lecture on Peace, under the direction of the American Peace Society, will be delivered at the Odeon, Monday 26th instant, by Amasa Walker Esq, on the practicability of the object. The services will commence at half past seven o'clock P. M, and a collection will be taken.

WARREN STREET CHAPEL.

The 15th Lecture will be delivered on Tuesday Evening by Mr George B. Emerson, at 7 o'clock. Subject—Geology.

Tickets may be had at the door.

TEMPERANCE CELEBRATION AT THE ODEON.

THE SUFFOLK COUNTY & MASSACHUSETTS TEMPERANCE SOCIETIES, will celebrate the 'Fifth Simultaneous Meeting of the Friends of Temperance throughout the Civilized World, on TUESDAY EVENING, the 27th inst. at the Odeon.

There will be addresses by several gentlemen, and an Original Hymn sung, written by the Rev. J. Pierpont.

The occasion is one of deep interest to the friends of this important cause, all are invited to be present. Temperance Societies in the vicinity are requested to unite with their friends at the Odeon, in observing this interesting Anniversary.

STEPHEN FAIRBANKS,
CHARLES TAPPAN,
Committee for Suffolk County Society.
MOSES GRANT,
WALTER CHANNING,
Committee for State Society.

MARRIAGES.

In this city, Mr Amos Tenney, to Miss Maria Allen.

In Acton, Mr Sampson Warren, of Charlestown, to Miss Mary Piper, of A.

In Newburyport, on Thursday last, by Rev. Mr Fox, Mr Daniel W. Bazin, to Miss Ann P. Griffin.

In Mattapoiset, Mass. 14th inst. by Rev. Mr Bent, of New Bedford, Mr P. G. Munro, Agent of the U. S. Engineer Department, Boston Harbor, to Miss Sarah Mumford, youngest daughter of Elijah Willis, Esq.

In Amherst, 7th inst. Rev. Isaac R. Barbour, of Charlton, to Miss Elizabeth, daughter of Rev. Wm. Greenough, of Newton.

In New York, 15th inst, Mr Daniel Abbott, Jr. to Miss Dorothy E. Cutter, of Keene, N. H.

DEATHS.

In this city, yesterday, Mrs Marie Hortance Pezron Foster, a native of Morlaix, France, 58, wife of Hon. Wm. Foster.

13th inst, Ellen Caroline Washburn, 14, daughter of Mr Abiel Washburn Jr.

On Monday morning, John Welles, only child of A. F. and Laura Welles, 17 months and 8 days.

In this city, Feb 14, Miss Caroline, youngest daughter of the late Aaron Blaney, of Bristol, Maine, aged 16 years.

In this city, Elizabeth, only daughter of Henry B. Stone, 2 years.

In this city, on Monday last, Joseph P. Bradlee, Esq.

At Roxbury Miss Abigail Martha Sumner daughter of the late Edward Sumner, and granddaughter of the late Joseph Sumner, D. D. of Shrewsbury, aged 24.

In Charlestown, on the 13th inst. Henry, oldest son of Francis and Temperance Turner, aged 7 years.

In Lowell, 9th inst. Miss Rosanna, daughter of Mr Henry B. Curtis, late of this city, 30.

In Dorchester, 13 inst. Mrs Lucy, widow of the late Deacon Samuel Withington.

In Milton, Mr John Hunt, 74.

In Lexington, Feb. 17, Mrs Sarah P. Crowningshield, 80.

In Hingham, 7th, Mr David Marsh 74.

In Taunton, 9th, Miss Hannah, daughter of A Danforth, Esq., 44.

In New Ipswich, 14th inst. Mr Dana Warner of Townsend aged 30 years.

In Westhampton, 7th inst. Mrs Sally, wife of Mr Elisha B. Clapp, and daughter of the late Rev. Enoch Hale, 55.

In Bangor, Eunice, daughter of widow Mary Bright, formerly of Groton, Mass. 42

FARR'S Prayers.—Forms of Morning and Evening Prayer, composed for the use of Families. By Jona. Farr.

'The 'Forms of Morning and Evening Prayer' are among the best that have come under our notice,—at once calm and fervent, scriptural and rational; for which reason we doubt not that they will find general favor, among those who are accustomed to avail themselves of such helps to private or domestic devotion. The volume is very neatly printed and done up, and contains prayers for every day in a fortnight, and eight morning and evening prayers for any day in the week, and a great variety of occasional prayers for families, and for individuals.'—*Chr. Exam'r.*

JAMES MUNROE & CO. f 24

MY Prisons.—My Prisons, Memoirs of Silvio Pellico, of Saluzzo: 2 vols 12mo, beautifully printed. A few copies, being the balance of the edition, for sale low, by J. MUNROE & CO. f 24

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Kirby's History, Habits and Instinct of Animals.
Prout's Chemistry, Meteorology, and the Functions of Digestion
Bell on the Hand, its Mechanism and Vital Endowments.
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For sale at TICKNOR'S, feb 24 Corner of Washington and School sts.

THE MILLENIUM.

FOR SALE at this office, Adventurous and unpopular views of the Millenium; or the Thousand year's reign of Christ on earth.

Extracted from a manuscript work entitled a Pilgrimage from this to a better country; which may hereafter be issued in a volume. By J. Norton of Billerica. f 24

SUNDAY School Teacher, for February. Contents: Francis White and Joseph Talbot; Morals in Day Schools; Words Fitly Spoken; Death of a Pupil; Sunday Schools in England, by Rev. Samuel Wood; A Pure Heart; The Choice: Creation; The True Way; Sunday School Celebration at the Rev. Mr Motte's Church; Teachers' Portfolio; Letter from Paris; Praying with the Heart; Animal Instinct; Notices, &c. 54 pages; monthly; $1 50 in advance; 4 copies to one direction, $5. 121 Washington st. WEEKS, JORDAN & CO. f 24

SCENES AND CHARACTERS, illustrating Christian Truth—Edited by Rev. H. Ware, Jr. D. D. 6 vols. 18mo.

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Vol. 3. Home. By the author of 'Redwood,' 'Hope Leslie,' &c. pp 166.

Vol. 4. Gleams of Truth, or Scenes from Real Life. By Joseph Tuckerman, D. D. pp 120.

Vol. 5. The Backslider. pp 150.

Vol. 6. Alfred. By the author of 'Sophia Morton,' 'Trials of a School Girl,' &c. And the Better Part, by the same author For sale at TICKNOR'S.

STEEL PENS.

GILLOTT'S double Damascus Barrel Pen—Warren's Mercantile—Atwood's Patent Commercial—do side and under spring—Wendle's several kinds—Sheldon's Semi Lunar—Stocken's Elastic—Gillott's Ladies' Pen—Victoria Pen, expressly adapted for Ladies.

Also, a large supply of Writing Fluid, just received and for sale by WEEKS, JORDAN & CO. 121 Washington st. f 24

CIRCULAR.

WILLIAM RUSSELL, respectfully informs parents and teachers, that his arrangements for classes in Elocution, are as follows:

A class of Young Gentlemen, on Wednesday afternoons, at Chauncy Hall, Chauncy Place

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Lessons given to Individuals, and to classes in Schools, at convenient hours.

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E. T. HASTINGS, 22 Merchants Row, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.

Oil sent to any part of the city, free of expense. jan 13 istf

FOR SALE, IN BRIGHTON, A BOARDING-SCHOOL ESTABLISHMENT.

THE Subscriber, having, for several months past, been afflicted with a bronchial difficulty, which has nearly deprived him of the use of his voice, and finding no immediate prospect of relief, but in a change of business, has been induced by the advice of friends and eminent physicians, to relinquish his profession as a Teacher, and now offers his situation for sale; which consists of a large dwelling-house, fitted up for the accommodation of boarders, an academy of ample size, and fifteen acres of valuable land, well stocked with choice fruit.

The School has enjoyed a very liberal share of public patronage during the last eight years, which, so far as the Subscriber's influence extends, will be transferred to his successor. It is situated about one third of a mile south of the village, and perfectly retired, being separated from it by a beautiful grove. If preferred, the buildings will be sold with but part of the land. Possession given on the 1st of April next. Terms liberal.

If not sold by 1st of March, it will be to let.

JONAS WILDER.

Brighton Jan. 17, 1838.

POETRY.

THE BIBLE.

Lamp of our feet! whereby we trace,
Our path when wont to stray:
Stream from the fount of heavenly grace!
Brook by the traveller's way!

Bread of our souls! whereon we feed,
True manna from on high!
Our guide and chart! wherein we read
Of realms beyond the sky!

Pillar of fire—through watches dark!
Or radiant cloud by day!
When waves would whelm our tossing bark—
Our anchor and our stay!

Pole-star of life's tempestuous deep!
Beacon! when doubts surround,
Compass! by which our course we keep!
Our deep-sea lead—to sound.

Riches in poverty! Our aid
In every needful hour!
Unshaken rock! the pilgrim's shade,
The soldier's fortress tower!

Our shield and buckler in the fight!
Viet'ry's triumphant balm!
Comfort in grief! in weakness, might!
In sickness--Gilead's balm!

Childhood's preceptor! manhood's trust!
Old age's firm ally!
Our hope—when we go down to dust—
Of immortality!

Pure oracle of Truth Divine!
Unlike each fabled dream
Given forth from Delphi's mystic shrine,
Or grove of Academe!

Word of the ever-living God!
Will of His Glorious Son!
Without thee, how could earth be trod,
Or heaven itself be won?

STANZAS.—By Leigh Cliffe, Esq.

I stand alone—I stand alone—
A leaf in the garland of Time,
Whence the blossoms which Hope in her glory had thrown,
Have wither'd ere yet in their prime.

I stand alone—I stand alone—
A pillar whose base is broken;
Or a fallen gem from an Eastern throne,
Of man's faded hopes the token.

I stand alone—I stand alone—
Like a tree on a sterile plain;
But like the Lichen that grows on the stone,
In *death* I shall *live* again!

I stand alone—I stand alone—
But it will not ever be so;
When the spirit hath back to its master flown
Shall that spirit be sad? Ah, no!

COLUMBUS.

Go gallant voyager! though thy cause the cold and dull deride,
And heavily the helmsman's hand sinks, drooping to his side;
But ever, ever to the west! where, visible and clear,
Before thy prescient intellect, the wished-for shores appear.

Then trust thee to thy guiding God! Speed o'er the silent sea!
'Tis won! It rises from the wave, far distant though it be!
Bound by indissoluble ties, Nature and Genius seem;
All that the former promises, the latter will redeem.

THE YOUNG POET.

BY MRS. ABDY.

'Young Poet, take the lyre,
And wake its sleeping fire
To the glad wonders of thy own sweet story;
Tell of the palmy state
That crowns his envied fate
Who stands upon the height of minstrel glory.

'Tell of the plaudits loud
Gained in the dazzling crowd,
Where lamps, and gems, and starry eyes are beaming;
Tell of the thoughts that start
Within the springing heart
In the calm hours of solitary dreaming.

'Thou seem'st to me to stand
On an enchanted land,
Lulled to repose by soft and magic measures;
Tell then those joys to me,
Unfold thy destiny,
And sing, young Poet, of its fairy treasures.'

The Poet sadly sighed,
'Expect no song of pride,
Lady, from me, no glad and bright revealings;
Mine is a mournful tale,
Mine is a dirge-like wail
Of withered hopes, false joys, and blighted feelings.

'I scorn the servile strain
Breathed by the idle train,
Such flatteries are but worthless dross and glitter;
Like Dead-Sea fruits they smile,
Charming the eye awhile,
But to the taste are mocking, false, and bitter.

'I occupy alone,
An intellectual throne,
My shrinking subjects will not let me love them,
Even my kindred, learn
In trembling awe to turn
From the kind gaze of him who towers above them.

'The thoughts thou deem'st so bright,
Start not at once to light,
The bard must slowly nurse his fragile numbers;
They crown his midnight toil,
His bloom and health they spoil,
And rob of rest his short and feverish slumbers.

'The miner strives in pain,
Wasting his youth to gain
A few bright gems by eager worldings cherished;
They shine in courtly halls,
But none his lot recalls,
Who in the brilliant labor slowly perished.

'And thus the Poet's thought
To palaces is brought.
All to its flashing rays their homage render;
Its owner droops the while—
Alas! his funeral pile
Was lighted by his mind's destructive splendor.

'Lady, thine eyes are dim;
Oh! shed no tears for him
Who owns that sweetest, best of consolations,
The thought that he has given,
To serve the cause of Heaven,
The freshness of his earliest inspirations.

'I have not weakly bowed
To the deluding crowd,
But it has ever been my high endeavor
That all who read my lays
May learn His name to praise,
Whose mercy and whose love endure forever.

'I grieve a sway to hold
O'er triflers vain and cold,
Their fickle heartlessness has deeply tried me;
But in a land more blest,
I trust to gain the rest
That earth's ungrateful children have denied me.'

The poet ceased; and I
Took back with streaming eye
The lyre that he had wakened thus to sadness;
And, when I hear the throng
Speak of that child of song,
I think on him with mingled grief and gladness.

With grief, because I deem,
Heavier, each day shall seem
The bonds that fetter his young spirit's lightness.
With joy—for I believe
He shall in heaven receive
A crown of lasting and immortal brightness.

MISCELLANEOUS.

MEASUREMENT OF TIME.

[From Laplace's Exposition du Systeme du Monde.]

The returns of the sun to the meridian and to the same equinox, or to the same solstice, form the days and the years. The astronomical day is the time comprised between two consecutive middays or midnights. The sidereal day is the duration of an entire revolution of the heavens. The astronomical day surpasses the sidereal day: for if the sun and a star pass the meridian at the same instant, the sun will return there later than the star next day, and in the space of a year it will pass the meridian one time less than the star will pass the meridian. The astronomical days are not equal; their differences are produced by the inequality of the proper movement of the sun, and by the obliquity of the ecliptic; at the solstice of summer, the movement of the sun being slower than at the solstice of winter. The inequality of the proper movement of the sun is made to disappear by imagining a second sun moved uniformly on the ecliptic, and always traversing the great axis of the solar orbit, at the same instant as the true sun. The second sun, we thus imagine, determines, by its return to the equator, and to the tropics, the mean equinoxes and solstices. The duration of its returns to the same equinox or to the same solstice form the tropical year, of which the actual length is 365 days and a quarter nearly. (365·242264.) Observation has taught us that the sun takes more time to return to the same stars. The sidereal year is the time comprised between two of these consecutive returns; it surpasses the tropical year by one-seventieth of a day nearly, (0·014110.) Thus the equinoxes have a retrograde movement on the ecliptic, or a movement contrary to the proper movement of the sun. This movement is not exactly the same in all ages, which renders the length of the tropical year a little unequal; it is now about 13 seconds shorter than in the time of Hipparchus. It is natural to make this year begin at the solstice of winter, which antiquity celebrated as the epoch of the regeneration of the sun, and which under the pole, is the middle of the great night of the year. If the civil year were constantly 365 days, its beginning would incessantly anticipate that of the true tropical year, and it would run through the different sessions in a period of about 1,508 years. This year was once in use in Egypt; but it deprives the calendar of the advantage of attaching the months and festivals to the same seasons, and of making them remarkable epochs for agriculture. The most simple method of correcting the civil year is that which Julius Cæsar introduced into the Roman calendar, by making a bissextile or leap year every fourth year; but a small number of ages would suffice to displace the beginning of these Julian years. In the eleventh century the Persians adopted a method remarkable for its exactness; they introduced a leap year every fourth year, seven times consecutively, and deferred the bissextile, the eighth time, until the fifth year. It would take a great number of centuries sensibly to displace the beginning of this Persian year. The mode of intercalation by the Gregorian calendar is a little less exact, but if it be considered that this calendar is now that of almost all the nations of Europe and America, and that it has taken two ages and all the influence of religion to procure for it this universality, it will be felt that it is important to preserve so precious an advantage, even at the expense of a perfection which does not bear on essentials; for the principal object of a calendar is to offer a simple mode of attaching events to the series of days, and by an easy method of intercalation to fix the beginning of the year in the same season—conditions which are well fulfilled by the Gregorian calendar. The union of 100 years, or a century, forms the age, the longest period employed hitherto in the measure of time, for the interval which separates us from the most ancient known events does not yet demand a longer. The division of the year into 12 months is very ancient, and almost universal. The system of months of 30 days conducts naturally to their division into three decades; but at the end of the year the complementary days trouble the order of things attached to the days of the decade, which causes a necessity for embarrassing administrative measures. This inconvenience is obviated by the use of a little period independent of the months and of the years; such is the week, which since the most remote antiquity in which it loses its origin, circulates through the midst of ages, mixing itself in the sucessive calendars of different nations. It is perhaps the most ancient and most incontestable monument of human knowledge; it appears to indicate a common source whence that knowledge has been spread forth; but the astronomical system which serves as its base proves the imperfection of human knowledge at that origin.

Note—The seven days in the Mosaic account of the creation being the first week of man's recorded existence, the Mosaic books being the most ancient known writings, and no traces of such a being as man occurring contemporary with remoter periods than the Mosaic account, all point to the cause of the week thus circulating through the most remote ages of antiquity.—*Translator.*

CONTRIBUTIONS OF SCIENCE.

M. Gaudin, who has succeeded in forming rubies by crystalizing processes, has lately presented to the Academy of Sciences at the Institute, some crystals of carbonate of lime, the sides of which are more than two millimetres (.07 of an inch) in width, which he has produced by his method in less than a month. He has also announced that he has succeeded in forming exceedingly small plano-convex lenses for telescopes (*lentilles*) out of glass in a state of fusion, by a very simple process. The plane surface of the lens is formed by mechanical processes, the convex surface by fusion only; and, according to the information contributed by this gentleman, the quantity of lenses that can be formed in a given time by this method is an hundred times greater than that by the old ones. M. Gaudin has been fortunate enough to get quartz to run in the fire, and thus has formed minute lenses out of the fused crystal, which are perfectly achromatic. A specimen of such a lens was exhibited to the Academy at a late sitting, having a linear magnifying power of about 250 times. This successful experimenter hopes, by combining small lenses of flint and crown glass, formed according to his method, to arrive at the linear magnifying power of 800 times.

PROHIBITED BOOKS.

The editor of Waldie's Library has fallen in with a copy of the *Index Librorum Prohibitorum* of Pope Gregory XVI., published in Rome in 1826, which appears to be a great curiosity. But few have any idea of the extent to which the Popes carry the plan of excluding heretical publications from their dominions. The formidable list of prohibited books form an octavo volume of 100 pages: The editor of the Library says, 'To give an idea of the books which the good people of Italy, and indeed the Catholics generally, are not allowed to peruse, we subjoin a list of a few well known to the English reader; Milton's Paradise Lost, Barclay's Apology, Robertson's Charles V. Sismondi's Italian Republics, Notre Dame de Paris, Hume's England, Gibbon's Decline and Fall of the Roman Empire, Lady Morgan's Italy, Richardson's Novel of Pamela, Boyle's Works, the Liturgy of the Church of England, Burnet's History of the Reformation, Hugo Grotius de Jure ac Belli, Swedenborg's Works, Sherlock's Sermons, &c. &c.; altogether, it is a list that will astonish every one who has paid no attention to the subject.'

The following are the regulations respecting the perusal of the Bible contained in the rules prefixed to the work;

'Since it has been proved by experience, that if the Holy Bible in the common tongue, should be permitted everywhere without distinction, more detriment than utility would arise,—on this subject let it rest with the judgment of the Bishop or Inquisitor, that, with the advice of the priest or confessor, they may grant the perusal of Bibles in the common tongue, in the versions of Catholic authors, to those whom they think will receive no injury from such perusal, but an increase of faith and piety: which power they have by these writings.

'But whosoever shall presume, without such power, to read or have them, unless the Bibles be first given up to the ordinary, shall not be able to receive absolution for his sins.

'And booksellers, who, without having the aforesaid power, shall sell the condemned Bibles in the common tongue, or shall make them over in any way whatsoever; shall lose the price of the books, to be converted by the Bishop to pious uses, and shall be liable to other punishments according to the quality of the offence, at the will of the Bishop.'

[From the Christian Keepsake.]

TRUE HEROISM.

This little incident which I am about to mention, was one among many which had an effect, probably a very decided effect in forming the character of one who was left to be educated by the impressions of circumstances. His friend had a small farm, on which the boy worked with such men as from time to time happened to be employed. In a remote field stood a large tulip-tree, a tree apparently of a century's growth, and one of the most gigantic of that splendid species of tree. It looked like the father of the surrounding forest. A single tree of huge dimensions, standing all alone is a sublime object. On the top of this tree, for years, an old eagle commonly called the 'Fishing Eagle,' had built her nest every year, and unmolested raised her young. What is remarkable, if it be remarkable, this tree stood full ten miles from the sea-shore. It had long been known as the 'Old Eagle Tree.' On a warm sunny day, the workmen were hoeing corn in an adjoining field. At a certain hour of the day, the old eagle was known to set off for the sea-side, to gather food for her young. As she this day returned with a large fish in her claws, the workmen surrounded the tree, and by yelling, and hooting, and throwing stones, so scared the poor bird that she dropped her fish, and they carried it off in triumph. The men soon dispersed; but Joseph sat down under a bush near by to watch and to bestow unavailing pity. The bird soon returned to her nest without food. The eaglets at once set up a cry for food so shrill, so clear, and so clamorous, that the boy was greatly moved. The parent bird seemed to try to soothe them, but their appetites were too keen, and it was all in vain.—She then perched herself on a limb near them, and looked down into the nest with a look that seemed to say, 'I know not what to do next.' Her indecision was but momentary; again she poised herself, utterred one or two sharp notes, as if telling them to 'lie still,' balanced her body, spread her wings, and was away again for the sea! Joseph now determined to see the result. His eye followed her till she grew small, smaller, a mere speck in the sky, and then disappeared.—What boy has not thus watched the flight of the bird of his country in this way? She was gone nearly two hours, about double her usual time for a voyage, when she again returned on a slow, weary wing, flying uncommonly low, in order to have a heavier atmosphere to sustain her, with another fish in her talons. On nearing the field, she made a circuit around it, to see if her enemies were again there. Finding the coast clear, she once more reached the tree, drooping, faint and weary, and evidently nearly exhausted. Again the eaglets set up their cry, which was soon hushed by the distribution of a dinner such as,—save the cooking,—a king might admire. 'Glorious bird!' cried the boy in ecstasy and aloud; 'what a spirit! Other birds can fly swifter—others can sing more sweetly—others scream more loudly; but what bird, when persecuted and robbed—when weary—when discouraged—when so far from the sea,—would do it! Glorious bird! I will learn a lesson from thee to-day. I will never forget, hereafter, that when the spirit is determined, it can do almost any thing. Others would have drooped and hung the head, and mourned over the cruelty of man, and sighed over the wants of the nestlings; but thou, by at once recovering the loss, hast forgotten all. I will learn of thee noble bird! I will set my mark *high*. I will try to do something, and to be something in the world; *and I will never yield to discouragements!*

* * * *

Three years after this, a boy was seen tripping merrily along towards Philadelphia, with a stiff hickory cane in one hand, and a small bundle in the other. He was alone and on foot. This was the eighth day of his solitary travels, which he had continued to pursue, with the sum of fifty cents a day.—In his checkered handkerchief were all his worldly goods, consisting of a Testament, a few shirts with a black ribbon in the collar of each, and a small number of unimportant articles of dress. He was overtaken by a man on horseback, with a knowing and somewhat dignified look. The boy at once recognised him as an old schoolmaster, to whom he had been for instruction several winters before, in a free school. At first he seemed unwilling to use his memory, when hailed by the boy; but his good nature soon obtained the ascendency.

'Where are you going, my boy?'

'To Philadelphia, sir. My cousin, Mr Eaton, told me last spring, that if I could get to him he would help me to a better education than I could get in Connecticut.' * *

Years have passed away—this boy has since become a man.

I have seen this man occupying a most commanding place in the church of God, commanding in influence, respectability and usefulness; I have heard him speak in manly tones, and with surprising power, before the great congregation; and I have seen his writings published in other countries and in other languages. I have seen many most enviable characters, but few to be compared to this man for traits noble, manly, Christian. I never see him without admiring the native energy of his character, the wonderful providence by which he was led, and the fields of usefulness to which he has been conducted.

INDIAN ANTIQUITIES.

The Museum of the East India Company in Leadenhall street, received on Saturday, a large addition of very valuable antiquities, containing many rare coins. The latter consist of upwards of 3000 specimens from Cabul and other parts of Hindostan, ranging at the foot of the Himalaya mountains, belonging to the several dynasties, extending from three centuries before Christ to about twelve centuries of the Christian era. They form part of the collection made by Mr Masson, formerly a private in the artillery, but who, deserting from that service, settled in the neighborhood, where he devoted much of his time to researches into the interesting stories of antiquity which it contains, and who for this, as well as various services rendered to the local government, not only received his discharge, but also a local appointment as resident, of which he has availed himself in continuing those inquiries, many of his specimens having been added to this collection about six months since. The principal part of the coins, which are of copper, bronze, silver, and gold, are in a remarkably fine state of preservation, and many have been previously unknown and undescribed. Amongst the latter are copper coins of Agathocles, Pantaleon, Philoxenes, Lycias, Diomedes, Venones, Hermeos, Eunapherres, etc., princes of the Greek Bactrian, Syrio-Bactrian, Hindo-Scythian, and Parthian dynasties. The silver coins of Menander are also very numerous, being more than one hundred in number, of various devices, as animals, mounted figures, etc. The coins, up to the time of Azes, contain two inscriptions, the one in the Greek, and the other in an unknown, but probably the vernacular language; after which, from the time of Kanerkes, the letters are evidently Greek characters, expressing the native language. Amongst the most rare specimens are silver coins of Alexander the Great, Menander, Euchratides, a circular one of Apollodotus, which is unique, all the others found of this monarch being square; as well as of Antermachus, Kermeas, and Kadphyses, of whom the gold coins are also numerous. The impression on most is bold, and so perfect as if but recently turned out of the Mint; but many, particularly the copper coins, are mere pieces rudely separated from the bars of the metal, bearing arbitrary stamps. Many of them have been taken from the topes or sepulchral monuments of the Budhists, where, along with jewelery and other relics, they were deposited in chambers made expressly for containing them. The specimens form no inconsiderable objects of interest in the already valuable Oriental collection contained in the Museum of the East India House, and under the able superintendence of Professor Wilson, will be found materially available in adding to our knowledge of the historical antiquity of a highly interesting part of the Indian Continent. —*Standard.*

The Printing Office of the '*National Intelligencer*' is, perhaps, at this moment, the largest in the United States, and so far exceeds any calulation which even a practical Printer would, without seeing it, be likely to make of its extent, that we shall perhaps gratify our readers by publishing the following particulars, from a memorandum furnished by a friend who has visited that establishment within the last week:

The '*National Intelligencer*,' though it employs less than one-fourth of the whole manual and mechanical force of the Office in which it is printed, is the soul of the establishment, and has never been as prosperous as it now is. The number printed of the *Daily* paper (83 quires of paper) is 1,992; and the number printed of the thrice-a-week paper (300 quires) is 7,200—making the whole number of papers issued on the alternate days 9,192—the whole number printed per week, 33,152. Some deduction must be made from this number for wastage and for the free exchange list. The aggregate number of subscribers to the daily and country paper may, after all necessary deductions be stated at this time at 8,750—nearly double of what it amounted to at any period prior to the year 1833. [It is larger by a few hundred of course during the session of Congress, when additional copies are taken by members of the National and State Legislatures, than it is in the summer season.]

Around the National Intelligencer, however, has grown up a workshop of printing machinery and materials, capable of executing a greater amount of work in that office alone, than forty [fifty] years ago could have been executed in all the printing offices of the United States together; and which is now pretty busily employed, inasmuch as, besides several other works carrying on there, the printing of the House of Representatives is executed in that office for Mr Allen, of the '*Madisonian*,' the Pulic Printer. The number of persons whom our informant saw actually employed there (including the bindery attached to the office) was about two hundred, of whom about fifty are females—folders and sewers, &c —who thus earn a living by employment comparatively easy and grateful to them. The amount of wages alone, paid in this establishment *weekly*, now exceeds $1,500! The presses, all of which are moved by steam power, (except two or three hand-presses, seldom called into use at all,) consist of one double-cylinder Napier Press, two single-cylinder presses, two Adams Presses, and four Treadwell Presses; the whole capable of printing per day (rating ten hours to the day) 320 *tokens*, each token containing 240 sheets; and are capable, when all at full work, of using up paper to the amount of 500 reams per week. As, however, all but the Treadwell Presses are adapted to double royal size, the consumption of paper of the usual size, (single royal,) of which they are capable per week, would be about 900 reams. Of course, we must be understood as speaking of the quantity of work which the presses can be made to turn out, and not of what they habitually execute—such masses of printing being rarely required to be executed within so limited a time as to call for their employment to the full extent of their capacity.—*Raleigh Register.*

From the Gambier Observer.

OUTRAGE AT KENYON COLLEGE.

A flagrant breach of the peace having been committed upon the person of an officer of Kenyon College, by two persons who have since fled from justice, and the public mind being much excited thereby; it has been thought expedient by the faculty of the College, that in order to prevent any false impressions being taken up, a brief statement of facts should be published. In conformity with this opinion the following narrative is communicated.

A few weeks since, two students of the College, viz:—John A. Taylor and Robert Jones, Jr. were dismissed therefrom: the former for deliberate violation of a solemn pledge of honor to the faculty on which a former act of dismission had been recalled; the latter for gross, insolent, and disrespectful conduct to a Tutor who had detected him in the violation of the laws of the College. These young men having left Gambier, took lodgings in Mt. Vernon; there they concerted an attack upon the Tutor above referred to

Having provided themselves with horses for immediate escape after accomplishing their object, they rode to Gambier on Thursday night, (the 18th) provided with cow-skins; one with a dirk, and each with a pistol heavily charged with ball.

At about 10 o'clock at night they knocked at the Tutor's door in the College, and endeavored to persuade him to go into the passage; not succeeding in this, they entered his room, and with their arms as well as whips in hand, and with the most violent threats against his life, commenced a violent assault, presented their pistols to his breast, at the same time fastening the door behind them; the noise soon brought some students together who forced the door and interfered. Providentially, they had succeeded in no personal injury to the Tutor, though one of the students is prepared to make oath that a pistol was attempted to be discharged, and that he saw the flash and heard the noise of the percussion cap.

In the confusion the aggressors escaped to their horses and rode with all speed to Mt. Vernon, expecting as soon as their horses should have been fed, to leave the town.—But pursuit was more rapid than they expected, and while their horses were eating, the Sheriff arrested them with their arms still on them, and lodged them in jail for the night.—The next morning they were brought before three Justices of the Peace for examination, but pleading that an important witness could not then be had, the trial was deferred till the following Monday; meanwhile they were admitted to bail in the sum of $500 each. Their friends now perceiving their case to be a very desperate one, advised them to forfeit their recognizances, and fly. This they did on Saturday night, leaving all they had to relieve their bail.

The day after their arrest, in the absence of the Prosecuting Attorney for the State, Jones brought an action against the Tutor for forcibly entering his room, when engaged with others in violating College laws; which, when the above officer arrived, was abandoned as without foundation. The previous dismission of these misguided youths has since been changed to expulsion; thus the whole matter has ended, leaving the College again in peace.

Charles P. McIlvaine,
President of Kenyon College.

Selection of Seeds.—A Mr Garrison, of Kentucky, in an article written for the American Farmer, says, 'Having for many years observed that some pumpkin, water-melon, and squash vines ran 10, 12 and even 15 feet before any fruit appeared, and that others would have fruit before they had run half that distance, I concluded that there was a natural reason for its being so. I therefore took a cucumber and split it lengthwise and sub-divided it into three equal parts across the fruit, and kept the seeds carefully apart. Those on the end near the vine I marked Butt seeds: those taken from the centre, Middle seeds, and those from the end on which the bloom grew, Top seeds. These I planted separately on new ground well manured. I carefully attended to three hills from each part of the fruit divided as stated above, the hills about 12 feet apart. All the plants were alike flourishing; the vines from the butt seeds ran from four to six feet before fruit appeared, and these were small with a neck. The vines from the middle seeds were from four to six feet before fruit appeared; the vines were better, without a neck, and fourfold. The vines from the top seeds produced fruit, large, fine, and in abundance, and the first fruit was on the third joint of the vine from the surface of the ground. I have continued to save seed from the top or bloom end, and now have cucumbers on the first and second joints.'

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